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Chronicle

Home News.—President Coolidge's visit to Minnesota has been characterized as an "invasion of the Northwest." The occasion of the trip was the centennial celebration of the first immigration from

President Visits the Northwest Norway to the United States. More than 100,000 descendants of the pioneers and later immigrants assembled in St. Paul for the commemoration. The welcome accorded Mr. Coolidge in this visit is regarded as an indication of the political and economic trend of thought in this section of the country. According to political observers, it shows that the Northwest which has been manifesting, since before the election times, dissatisfaction with the Republican policy has been somewhat converted and is in approval of the President's economy program and his handling of the farm problems. It indicates, likewise, growth in the personal popularity of the President and the probability of Northwestern support should he again be a Presidential candidate, a matter which the newspapers have begun discussing. In 1921, when Mr. Coolidge was Vice President, he made an address to practically the same audience as at the recent celebration; but the reception he received was most ungracious and displeasure with his speech was frankly expressed. This is in contrast to the

commendations made upon his late address to the Norwegians. Despite the outward welcome accorded to the President, however, it would appear that there exists grave dissatisfaction in regard to agricultural conditions in this district. The threat has been made that unless the Administration formulates some permanent plan of relief for the farmers, the Republican members of Congress from the wheat States will unite with the Democrats in an effort to reduce tariff schedules and protection in order to equalize conditions between the industrial East and the agricultural West. Secretaries Jardine and Hoover, who are scheduled to make a series of speeches throughout the wheat belt next month, are expected to study methods of best dealing with the farm situation and to advise the President on the matter.

Consequent upon the continued disputes between the members of the Shipping Board, and the apparent disability of the Board to agree on a definite policy in regard to the administration of the ships still owned by the Government, President Coolidge has addressed a communication to the shipping Board advocating that "all negotiations of every character for the disposal of ships or lines should rest in the hands of Admiral Palmer, President of the Emergency Fleet Corporation." It is suggested in the letter that the members of the Board should not discuss publicly the questions involved in these negotiations; furthermore, that Admiral Palmer should be authorized to sign all contracts resulting from such negotiations. These contracts, however, are to be "subject to the approval of the board," which then will be "in a position to air its proper function in the acceptance or rejection of the contracts." The effect of the President's suggestion is to curtail in great degree the authority of the Shipping Board through the transference of one of its important functions to its agent, the Emergency Fleet Corporation. Some resentment has been expressed by members of the Board over the "President's interference." But there is slight possibility that the Board will refuse to comply with the proposal. It is the belief of Administration officials that the adoption by the Board of the President's recommendation will greatly expedite the transfer of the Government ships to private ownership.

Decisions on several important cases were deferred when the United States Supreme Court adjourned on

June 8 until October. It had been confidently expected that many of these cases would be settled before adjournment. Among the recent decisions, the most important was that against Benjamin Gitlow. This case has been before the law courts since 1919, and has been under consideration by the Supreme Court since November, 1923. In 1919, Gitlow published his noted "manifesto" in *The Revolutionary Age*. He was convicted of criminal anarchy. The sentence was upheld by the New York Supreme Court and later by both the Appellate Division and the Court of Appeals. The recent decision of the United States Supreme Court, rendered by Justice Sanford, is in accord with the judgment of the lower courts. Two indictments were laid against Gitlow: that he had advocated overthrow of organized Government by force by the language of his manifesto, and that he had printed *The Revolutionary Age* which itself had expressed the same purpose. Gitlow's contention was that the New York statute on criminal anarchy was invalid and repugnant to the due process clause of the Fourteenth Amendment to the Constitution. Justice Sanford agreed that the whole issue of the case was whether the New York statute deprived Gitlow of freedom of speech in violation of the clause of the Fourteenth Amendment. He based his argument on the contention that Gitlow's manifesto, which advocated mass political strikes and urged revolutionary mass action to overthrow organized government, was in the "language of direct incitement" and could not be construed as "the expression of philosophical abstraction." Justice Holmes submitted a dissenting opinion in which Justice Brandeis concurred.

Belgium.—Ever since the resignation of the Theunis Ministry on April 5 Belgium has been unable to form a Cabinet. Since that time four different persons have attempted to form a Government.

No Ministry Emile Vandervelde, Socialist leader, and Baron Charles de Broqueville both made an unsuccessful attempt. On May 13 M. van der Vyvere formed a ministry which lasted for only nine days. And now Viscount Poulet has made another unsuccessful attempt. According to a dispatch in the *New York Times*, Viscount Poulet succeeded on Thursday, June 11, in getting together a Cabinet formed from a coalition group including Socialists. He decided to place squarely before the Catholics in both the Senate and the Chamber of Deputies the acceptance of this formation. But the Catholics declined to give their support to a Ministry in which the Socialist element predominated. In the Senate the Catholics voted against the Poulet group by a majority of 36 to 22, and in the Chamber of Deputies by a vote of 41 to 24. The dissolution of Parliament seems to be the only step now that will lift the Government out of the present *impasse*.

Canada.—In the third reading in the Lower House, the Shaw bill modifying the divorce laws was passed with a majority of fifty-one. The bill is now being

Divorce Bill Adopted

debated by the Senate and the probability is that it will be adopted by that body. The new divorce legislation, sponsored by J. T. Shaw, of Calgary, proposes that the same facilities and equal rights be granted to women as to men in the grounds authorizing a divorce. This law establishes a uniform procedure for the entire Dominion; at present, the laws on this matter vary considerably in each Province. As was noted in these columns, the second reading of the bill was the occasion of a lengthy debate on the entire question of divorce, the Catholic members expressing their disapproval of any legislation designed to make divorce easier. These same members continued their opposition to the measure at its third reading. Before the adoption of the law, Thomas Vien, of Lotbiniere, proposed an amendment to the effect that divorced persons domiciled in Canada should not enjoy the right of remarriage. This was, in effect, a substitution of legal separation for divorce. The amendment was rejected by a majority of thirteen. *L'Action Catholique* states that when this vote was taken twenty-one Catholics, of whom seventeen were French-Canadians, were absent.

Following the press dispatches that Canada had declared a claim of sovereignty over all lands lying north to the North Pole, Charles Stewart, Minister of the Interior, made a statement outlining Canada's attitude on this matter. "We do not claim the North

Canadian Claims of the Arctic

Pole," Mr. Stewart stated in the House of Commons; "Canada claims the right of property," he continued, "over all territory that extends to the North Pole. We demand that the MacMillan expedition should obtain permission to land on this territory. Otherwise a correspondence with Washington will ensue over the matter." In Washington, it is reported, consideration has been given to the question of whether or not permission is to be requested of the Canadian Government for the planes, which the MacMillan expedition will use, to land on Ellesmere Island or Axel Heilberg Island. The decision seems to be that such a request would not be made, since it would involve recognition of Canadian sovereignty over the islands. Mr. Stewart claims title for these islands for Canada. He states that Canada's northern territory includes all the area bounded on the east by the 60th meridian and on the west by the 141st meridian, following these meridians to the Pole. This claim, he asserts, is not new; it is in accord with the policy of the Government extending

over many years in the administration of the northern territories of the Dominion.

China.—Because of general unrest and rioting, the situation among foreigners has been extremely tense. Early in the week American marines landed at Honan

Anti-Foreign Agitation

for the protection of college property. By the end of the week war-crafts from the American, British and Japanese navies had arrived. Canton and Shanghai are the storm centers. In Hankow, British volunteers were forced to use a machine gun to quell a mass of rioting coolies. Eight were killed. An American gunboat too was fired upon while convoying a supply launch. Exploitation of Chinese labor by alien interests, radical incitements and the panicky alarms from constantly recurring strikes and violences are enumerated as causes in the present disturbances. Open criticism and avowed dislike of foreigners are finding free expression. Labor bodies and students ask that the Powers give up martial law and withdraw their naval forces, that the arrested leaders be liberated, that the British and Japanese Governments be required to make a joint apology, that the Chinese residents in the foreign settlements be permitted to print newspapers and circulars without interference, that the International Mixed Court be restored to Chinese control and that the British and Japanese naval units be withdrawn from Shanghai forever. The Chinese Foreign Office, in a note to the Diplomatic Corps, also refused to accept the conclusion that foreign police at Shanghai merely acted defensively in firing upon Chinese demonstrators. There is a boycott of British and Japanese goods and banknotes, which apparently has the backing of bankers and men of influence, and many colleges are reported as going without meat to help swell a fund of universal interest in behalf of strikers.

Chinese patriotic organizations have not failed to brand Soviet Russia for subsidizing with its gold the most violent features of this agitation. Yank Hsi-min,

Soviet Interference

Yunnanese Commander, stated that Russia had offered his people \$10,000,000 and 60,000 rifles, with the corresponding ammunition, if they would sign a certain agreement. The Bolsheviks also issued an appeal to peasants, workmen and soldiers of the entire world in which they demanded "the withdrawal of foreign armed forces from China and other colonial countries." According to Zinovieff, the blood spilt in Shanghai demands the flow of much more that Chinese workers may play their proportionate part in the world revolution and be an example to Egypt and India.

Meantime complications increase. There is much excess and disorder. There is also a purposeful struggle forward to liberate China from economic stagnation and from the factional havocs of the past. Representatives of foreign

powers indict China for her responsibility in not effectively reestablishing peace. British labor on the other hand, at a mass meeting of the Independent Labor Party in the presence of Chinese and Japanese workers heartily gave its endorsement with the cry: "Hands off in China!"

France.—With regard to the Moroccan war, an important turn of affairs took place when Premier Painlevé sped by airplane to Morocco to judge of matters at

Painlevé Goes to Morocco

the scene itself of the conflict and to confer with Marshal Lyautey. The Premier left Paris Tuesday, June 9, and arrived the following evening at the military air field of Rabat, in Morocco, together with Laurent Eynac, Under Secretary of the Air Service, and General Jaquemont. They had made an eleven-hour flight from Toulouse. And the Premier came in time to see some vigorous fighting, for immediately after his arrival Abd-el-Krim launched a strong offensive along a sixty-mile front, forcing the French to abandon several of their smaller outposts. The reasons of the Premier's visit to Morocco are conceded to be the persistence of the Riff attack against Taounat and Bibane, the difficulty of the water supply, the attitude of many of the former friendly tribes, who are beginning to side with the rebels, and the failure to open up satisfactory negotiations with Abd-el-Krim. All these factors have united to form a situation of great difficulty for the French.

The Premier's decision had a certain reaction in the Chamber of Deputies. The Communist Deputy Doriot, who has persistently attacked the Government's position with regard to the Morocco war and who has put the responsibility for the present conflict at the doors of the Poincaré and Herriot Governments, desired again to open up the question of the war in the Chamber. But fearing the attitude of the Communists in general on this question, the Chamber refused the interpellation until after the Premier's return from Morocco. This move of the Premier has been criticized in certain quarters, even by some of his supporters, who would prefer to see Marshal Lyautey bear the whole responsibility for whatever is done in Morocco.

The French are pressing Spain for a more swift and decided cooperation. They desire, moreover, that Spain consent to offensive fighting being carried on in the territory under its authority.

Spanish Cooperation

Still General Primo de Rivera has not shown himself very enthusiastic over this proposal and seems rather in favor of mere defensive operations. The naval landing of the Spaniards at Albucemas was first announced for June 15 and was impatiently awaited by the French, but it is now postponed to the end of the month. However,

the squadron which is to effect the landing of the Spanish forces has already arrived at Algeciras and includes the cruisers Alfonso XIII and Jaime I and two torpedo destroyers. A despatch from Madrid for June 11 stated that the Franco-Spanish negotiations regarding joint action on the Morocco front were set for the week beginning June 14. In the meantime, Abd-el-Krim's attacks have become intensified and so serious has been his drive against Ouezzan in the western zone of French Morocco near the border of the Spanish zone that all women and children have been ordered out of the country. The Spanish forces have been also vigorously attacked.

Great Britain.—An important step in the development of the Empire was taken when Premier Baldwin announced that the Secretary of State for

*Change in
Imperial
Administration*

Colonies would also be designated Secretary of State for Dominions. The purpose of the change, as announced by the Premier, was to give "a sufficiently clear recognition of the profound difference between the work of communication and consultation with self-governing partner nations of the British Commonwealth and the administrative work of controlling and developing the colonial protectorates for whose welfare this House is directly responsible." For some time it has been apparent that the same office could not expeditiously transact the business arising from the relations of the great Dominions, which are autonomous and independent in home affairs, and the Colonies, which are wholly managed from London. The Dominions, moreover, have shown an unwillingness to accept every pledge which the British Cabinet may make in regard to foreign affairs affecting the entire Commonwealth. Lieutenant-Colonel Amory is to be Secretary both for the Dominions and the Colonies. In the new adjustment, there will be an Under Secretary for Dominions as well as an Under Secretary for Colonies, each official to have a distinct organization for the transaction of its own affairs.

Japan.—July 1, the anniversary of the American Immigration Act, has been marked out by the Pacific Civilization Society and other patriotic organizations as a National Humiliation Day.

*Immigration
Protest*

Agitation against America is not the purpose according to the leaders. Rather the demonstrations of the day are intended as a moral protest on the part of Japan, sorely dissatisfied and indignant because of a "gratuitous insult." That Japan might not seem to have tired and become voiceless, we are told, mass meetings and other pacific manifestations of a nation's

sentiment and thought are to be conducted by her most representative citizens. One dramatic portion of the program calls for services at the grave of the "Unknown Patriot" who in a distinctively Japanese manner protested by Harakiri, near the old American Embassy, against the offense inflicted on his country. It is hoped that America might see the necessity of a revision of our immigration law, according to the quota basis, for the "maintenance of amicable relations."

Mexico.—The American Ambassador to Mexico, James R. Sheffield, has returned from that country and recently been in conference with Secretary of

*Note of
Secretary
Kellogg*

State, Kellogg. Conferences have been held likewise with President Coolidge, Senators Borah and Smoot, and with Attorney General Sargent. According to Ambassador Sheffield's statements, conditions are far from satisfactory in the southern republic and by the unanimous approval of the conferees, an official statement has been issued to the Mexican Government by Ambassador Kellogg.

In this statement our relations with the Calles Government are declared to be friendly, but Mexico, it says, will be able to enjoy the respect of the Government of the United States "only so long as it respects American lives and rights" and complies with its international responsibilities and engagements. Secretary Kellogg states further that conditions have not been entirely satisfactory and that the Government of the United States expects "the Mexican Government to restore properties illegally taken and to indemnify American citizens." Further remarks refer in like manner to the failure of Mexico to carry out her obligations and to the neglect of the rights of American citizens and failure to offer them protection. President Calles replied to this note on June 14. He bitterly resented many of the statements of Mr. Kellogg and professed to see in them a threat to Mexican sovereignty.

The seventh of our series of articles on the new Saints and Blessed will appear in the following issue. It deals with that most interesting seventeenth-century apostle, St. John Eudes.

The split in Germany between the Center and the Bavarian People's party, which threw many Catholic votes to Hindenburg, will be explained in the same issue by our German correspondent.

The 150th anniversary of Lexington and Concord, which occurred this year, gives inspiration for a discussion of "The American Militia," by Captain Colby.

Our American Martyrs

JOHN J. WYNNE, S. J.

ON Sunday, June 21, six priests and two laymen, who lived, labored, suffered and died for the Faith in North America will be solemnly declared Martyrs, and therefore entitled to veneration as Blessed. The ceremony at St. Peter's will thus terminate the process of their beatification, and open the way for that of their canonization. They are Isaac Jogues, John de Brébeuf, Noël Chabanel, Anthony Daniel, Charles Garnier, Gabriel Lalemant, priests, and their devoted assistants, René Goupil and John Lalande. They will be known as the Jesuit Martyrs of North America, and are the first in this part of the world to receive that exalted honor.

They were all born in France, but they all gave up that country, much as they loved it, and cast their lot with the New France which had begun with Canada, to extend later over the entire Middle West and South of our own territory. They were all men of refinement and of learning, who might become distinguished in any career in their homeland at a time when it was approaching the zenith of its excellence in power, politics, literature, science, art and in sanctity as well. They forsook all this to live and labor among savages with the hope of Christianizing them and of bringing them gradually to civilization like that of France.

These men knew full well the privations, the hardships, the difficulties, dangers and sufferings they must expect in a country in which conditions were worse than they are in Alaska today. They were warned of all this frankly before they left France. Brébeuf knew it before his arrival the first time, having heard it from Fathers Biard and Massé after they had been driven back to their native country in 1616 by the English invader Argall. He in turn in a document, dated 1637, that reads like the famous Instructions of St. Francis Xavier to his missionaries, described conditions in the missions of New France and informs those who would come there what to expect. He too was driven back to France by the piratical Kerk brothers in 1628, but he returned to his Hurons soon after the colony was restored to France in 1632.

The field of labor at that time extended from Quebec to the region above Toronto, now called Simcoe County, a distance of about six hundred miles, which became half as long again on account of the difficulty of the trails and the need of moving circuitously in order to avoid the Iroquois enemy, ever moving up from the South and West.

The missionaries were all men of versatile talent. They had to be their own annalists, philologists, meteorologists

and above all, ethnologists. One of them, Lafitau, was the founder of modern Ethnology, deriving most of his knowledge from Garnier, one of the Martyrs. They studied savage races by living with them morning, noon and night, lodging in a cabin of their own, it is true, kept as cleanly as their rude conditions would permit, but moving in and out of the unspeakably filthy cabins of the Indians; and receiving and entertaining them all day long in their own clerical homestead.

The Hurons, like all the tribes between Quebec and Notawasaga Bay, the Montaignais, Algonquins, Ottawas, Nipissings, Birrencians, were indolent and fond of lounging, given to thievery, extremely licentious, cruel beyond conception, cannibalistic demon worshipers and sorcerers. They lived in camps, or villages, about thirty-two in all, and at this time they numbered about 12,000. Brébeuf's first experience was a winter hunt with Algonquins, quite like the experience Le Jeune, another missionary, describes in one of his remarkable "Relations." This was one way of learning their difficult language. Next he dwelt alone among the Hurons for over a year. He knew them thoroughly. When other missionaries came to his aid for a time, he was their superior, but even when relieved of that charge at his own request, they all looked to him as leader, and the Indians actually adopted him as one of their own. He is regarded at the Apostle of the Hurons.

Jogues and Garnier arrived in Huronia in 1636. Daniel had been already there, but had gone back to Quebec to open a seminary for young Indian boys, with the hope of saving them from the demoralizing influences of their own villages. We are fortunate in having minute accounts of their manner of life. First there was the journey from Quebec to the missions, over difficult waters, dangerous rapids, waterfalls, trails through thicket and jungle, with heavy burdens to carry, and for the newcomer, the impossibility of communication with any one owing to ignorance of the language. The food was Indian corn without seasoning, clothing was scant, and for bed, even in cool weather, there was the ground, often of rock. The difficulty of mastering the language was for some insuperable. The vermin, and mosquitoes, were a constant torment. The smoke of the fires in the cabins were for the missionaries one of their hardest trials.

However, all this is slight compared with the discouraging results for the first ten years of the zealous ministry of every missionary. The Fathers were very exacting. They would confer baptism on no one who was not well instructed and well tried in virtue and constancy.

For some time they baptized only dying infants or adults in danger of death. When after five or six years they decided to baptize an adult in health, they report it as a triumph.

However, neither the hardships nor the disappointments of the missionaries were their severest trial. No matter how they endeavored to win the confidence and the affection of the Indians, they were constantly a subject of suspicion and sometimes of hatred. The Indians attributed to them everything that went wrong in their villages. Now it was a dry season, next a blight on the crops, and then an epidemic, or a severe blow from their enemy, the Iroquois.

Although a few of the Hurons remained friendly, the greater number, swayed as they were by their chiefs or captains, regarded the missionaries and the Christian Faith, especially Baptism, as the cause of all their misfortunes. For fully two years, 1637-1639, the Fathers had no peace. They were spied upon, often attacked in the open, and threatened with death.

At one time the death of all of them was decided upon by sachems in Council. It was then that they all signed a document drawn up by Brébeuf, stating clearly that they expected death at any moment, and that they were glad to die for the Faith, adding, what reads like a last will and testament, how they had disposed of their goods, particularly all the altar ware, and especially of the Dictionary, which had caused them so many days and nights of labor, and without which their successors could have little hope of evangelizing the savages.

At this critical juncture Brébeuf did the brave thing. It was a Huron custom for those who felt that they were about to depart this life to make a feast for the leading members of the tribe. Brébeuf spread his banquet board and invited them all in. He took occasion to speak to them of death, of life after death, and of reward and punishment during that life. They were so impressed by his courage, that instead of slaughtering the missionaries, they adopted him into their tribe.

For a time there was peace, and during it Jogues went down to Quebec in order to obtain necessary provisions for the relief of missionaries and tribesmen. Brébeuf had gone down shortly before him for much needed rest, and for attention to a broken shoulder-blade from which he suffered for eighteen months without murmur. Jogues with his party on the way down succeeded in escaping the ambush of the Iroquois, but on the return journey he was captured by them and led down to their village on the Mohawk, then known as Ossernenon, and now as Auriesville.

The Iroquois, a fierce people occupying what is now central and northern New York, comprised at that time the Five Nations, as they are known, of the Mohawks to the East, and the Onondagas, Oneidas, Cayugas and Senecas stretching, in the order named, along the Mohawk Valley and further West as far as Lake Erie. Origin-

nally from the same stock as the Hurons, they were now bent upon exterminating them and finally succeeded.

The Huron missionaries were the object of their special hatred. The Black Robe, as the missionary was called, in honor among all the North American tribes since the death of the Martyrs, was then an object of suspicion. The Indians were extremely superstitious. Sorcery was their constant habit. They regarded every thing strange as evidence of some evil power. The garb of the priests, their vestments, crucifixes, breviaries, rosaries, their genuflections, their baptism, everything they did or had about them was construed by the sorcerers as sources of evil to the life, crops, happiness of those whom they had come to save and civilize.

The capture of Jogues began an era of martyrdom, which for the cruelty of the torments and the endurance of the victims parallels the most thrilling records of the "Acts of the Martyrs." Jogues, persuaded by his superior, modestly told of his own torture and that of his companions, in Latin, so that few could read about them. The mere recital of some of the things done to him makes one shudder. His devoted companion, René Goupil, who, like an Oblate, had dedicated his life to the missions, suffered with him.

They were captured August 1 by the Iroquois, while on their way to Three Rivers, and were led along Lake Champlain, Lake George and Saratoga Lake to the village on the south bank of the Mohawk River, in torture all the way, until they arrived there on August 15. There they were tormented well-nigh unto death and then taken to the villages to the West, Andagaron and Tionnontoguen, to be tortured in each place.

Goupil was tomahawked on September 29 by a Mohawk Indian for teaching children to make the Sign of the Cross. Jogues was held captive and as a slave for another year, suffering from his wounds, from cold, hunger, hardship and humiliation of every sort. The Dutch at Fort Orange were untiring in their efforts to obtain his release and finally persuading him to escape, helped him to go back to France. He remained a few months only, returning before the summer to New France and working again amongst the Indians at Quebec and Three Rivers, until in 1646 he came down to Ossernenon, the scene of his torture and captivity, as an ambassador of peace.

Having made up his mind to return there again as an apostle of the gospel, he left a box with some things, presumably an altar service. This the Mohawks superstitiously regarded as the cause of a blight which fell on the crops that season. On Jogues's return to begin his mission, they ill-treated him and treacherously tomahawked him as he was entering a cabin where they had invited him to a meal. They told the Dutch that their reason for killing him was that there was a devil in the box that he had left amongst them.

The Iroquois were athirst for the blood of their foe,

and their particular objection was the missionary, since after the death of Jogues so many of the Hurons sought baptism, nearly 3,000 in one year. On July 4, 1648, they destroyed the village of Teanaustaye, where Daniel was pastor, just as he had finished celebrating Mass. They pierced him with arrows, and with musket balls as he was in the act of saving his people. His body they threw into the burning embers of his chapel.

In 1649, on March 16, they surprised St. Ignace, where Brébeuf and Lalemant were in charge. The story of their torture is unsurpassed in all the annals of martyrdom. The flesh was torn from their bodies in the form of the cross. Scalding water was poured over them in mimicry of Baptism. When they uttered prayers, their tongues were scorched with hot irons. When they looked up to the heavens, their eyes were pierced with hot pincers.

Brébeuf, the consumptive in his young days, but now a giant of strength, bore it far into the night. Lalemant, by far the weaker of the two, lived until morning.

Before the year was over, Garnier, then at the village of Saint John, of the Tobacco Nation, was put to death during an Iroquois raid, whilst he was protecting his people, baptizing some, covering the escape of others, and struggling, in spite of faintness from his wounds to reach a stricken Indian whom he wished to absolve. On that or the day following, Chabanel, while on his way back to St. John, was tomahawked and thrown overboard by an apostate Huron, who had been adopted by the Iroquois.

There could be no doubt about the motive of the Indians in putting these men to death, and there could be less doubt about their motive in meeting their death. After two hundred and seventy-five years they have at last been declared Martyrs. Various reasons conspired to cause this delay, but now that they are ranked among the Blessed, the process of their canonization will, we may hope, be quickly and favorably terminated.

Apart from their martyrdom, there was no difficulty in proving that they practised virtue to an heroic degree. They faced death not once or twice, but continually. Their very mode of life was a living martyrdom. They not only faced martyrdom: they desired it. Even the one to whom life on the Huron Mission was so unbearable, Chabanel, who was discouraged because he could not learn the language or put up with the vile habits of the savages, actually bound himself by vow to stay at his post to the end, even if that were to cost his life as it eventually did.

With these Martyrs North America now opens its roll of the Blessed. Never since its modern discovery have men and women of saintly character and achievement been wanting. Our very preoccupation with the development and difficulties of the Faith in this country has hitherto prevented us from urging on the attention of the Holy See the merits of those who in other lands would

have long ago come under consideration as deserving to be declared Blessed or Saint. With the Jesuit Martyrs of North America and their noble lay companions a beginning has been made. Through their intercession many notable favors have been obtained, some of them to all appearances miraculous. With their aid no doubt, North America will soon add to the blessed roll her Neuman, Andreis, Seton, Duchesne, Tekakwitha, Mother Augustine, Venerable Marie, and countless others.

Dean Inge and Immigration

STANLEY B. JAMES

An English Correspondent

ENGLISHMEN are being told by Mr. Sinclair Lewis that they are becoming Americanized. The author of "Babbitt" informs our press that English women, though they buy their dresses in Paris, get their fashions from the United States. He sees the same influence at work, though not so successfully, in our architecture. Our cinemas, he notes, as indeed is obvious to the dullest of us, are supplied almost exclusively with American films.

If that were all we should not mind, but unfortunately this morning's paper gives us an illustration of the reaction on an English mind of American methods in the political sphere that is bound, in certain quarters, to raise a storm. Dean Inge has come back from his three weeks' visit to the States an enthusiastic admirer of recent American immigration legislation. In an article in the *Morning Post* he enlarges on the theme and expresses the hope that it may be imitated here. He says:

I was delighted to hear that under the revised regulations which will shortly be enforced, the English contingent is to be largely augmented, the Italian reduced and the Southern Irish, who are spoken of as an unmitigated nuisance, are to be cut down to a very small number. The Americans are wise; but when shall we, in this overcrowded country, have the sense to pass an Irish Exclusion Act? Lancashire and Western Scotland are already flooded with these undesirables, who will come in even greater numbers when they are forbidden to go to America.

It is interesting to trace the characteristics which predisposed the Dean to prove so susceptible to the influences under which he has evidently come during his short visit.

In the first place he is an ardent Eugenist. In the second series of "Outspoken Essays" he has fully expounded his belief in the necessity of selecting the human stock from which we shall breed. The unfit, judged from the standards of an Anglican clergyman, are not to be allowed to propagate their kind. He seems quite confident as to his ability to decide which strains should be encouraged and which eliminated. The fact that history is full of racial surprises does not deter him from taking upon himself the responsibilities of a judge in that delicate and difficult business. The fact that a despised race was chosen as the cradle of the world's Redeemer, or that amazing results have sometimes followed from the inter-

marriage of races neither of which in themselves seemed to promise much, does nothing to lessen his self-assurance. He knows what he wants. Since he quotes his own family as an example of the way in which talent and genius are transmitted we may make a shrewd guess that the type in his mind, when he speaks of the survival of the fittest, is that represented by William Ralph Inge. It is not difficult to trace the connection between the confidence with which he holds this Eugenist creed and the enthusiasm with which he has followed the course of transatlantic legislation in the matter of immigration. Consistent Eugenist that he is he sees that the ports of a country are like the gateways of birth, and that if they are rightly guarded we may mold the national type as near our heart's desire as we please. Nurture takes the place of nature in this scheme, and racial prejudices usurp the functions of Providence.

But there is a more important factor than this bias in the direction of what may be legitimately called birth-control methods. Dean Inge was one of the signatories to the document, recently issued by a heterogeneous body of Anglicans, protesting against the advances of the party known as Anglo-Catholics. He suffers from the "Roman" complex. His frequent articles in the press betray an inability to get away from the subject of Catholicism. Himself a Modernist, he sees in the revival of the Faith evidences of a return to "medieval supersti-

tion." The presence of large bodies of Irish in the north of England and the West of Scotland is a menace to his Protestant hopes.

With the foe thus supported and reinforced by undesirables of alien race it was difficult to contemplate the possibility of ridding his native land of this religious element. But America has given him the cue. He has seen in a flash how the trick can be managed, and he is all on fire to instruct his fellow-countrymen as to the methods employed across the Atlantic for the solution of a similar problem.

The possibility of the hint being taken in government circles is not so remote as it might appear. The present Home Secretary, with whom rest all such matters, is another of the signatories to the manifesto referred to, and even more opposed to "Romanizing" influences in the Anglican communion than Dean Inge. He has already promised drastic legislation with a view to keeping out Bolshevik agents, and it would be easy, under some pretence or other, to extend this in the direction suggested.

In any case, of course, the operation of such measures would be of comparatively small importance here. The immigration problem bears no comparison to that which exists in the United States. But the Dean's proposal, nevertheless, is not without significance as an example of the way in which a typical English mind has reacted to American influences.

Quebec's National Feast

E. L. CHICANOT

IN the Quebec legislature in February of this year a bill was introduced which petitioned that "whereas the province of Quebec is the cradle of French civilization in America and since the time of the discovery of the country has always been, and still is, the home of French Canadians; and whereas French Canadians who form the immense majority therein enjoy not only the widest political freedom but, together with their historic rights, possess special civil rights and in particular retain their own French laws; from the standpoint of their collectivity dignity requires their national festival, St. John the Baptist's day, the date whereof is June 24, be declared a holiday."

The bill passed the house without a single opposing vote, and the traditional feast of French Canada, which has been zealously observed by the people of Quebec for generations, was officially recognized and made a legal holiday in the province. This year French Canadians, by reason of the greater freedom this legislation affords, will celebrate the feast of Quebec's patron saint with greater ardor and enthusiasm, if this indeed be possible.

French Canadian population is so largely centralized,

its life so essentially domestic, that it is not generally appreciated even in other sections of Canada, what significance attaches to the annual celebration of the feast of St. Jean Baptiste, or how a common sentiment unifies the people in a fervent observation. The solemnization of the feast of their patron saint means more to the French Canadians than do the feasts of St. George, St. Patrick and St. Andrew to the English, the Irish and the Scotch in Canada by reason of their collectivity which increases their capacity and because they are surrounded by people who have not always a complete understanding of their character and ideals. It is a concentrated expression of national entity in combination with a demonstration of religious fervor, the racial and religious assertion of a people intrinsically differing from their neighbors, which has developed characteristically along singular and unique lines.

The great factor down the years in the celebration of St. John Baptist's day has been the *Société St. Jean Baptiste*, an outstanding organization in Quebec's national life today. This was founded by Luger Duvernay in what the French Canadians consider the darkest days of

their history. With their country abandoned by the French and occupied by the new British possessors, the people of Quebec, attached as few people are to their country, their religion, and their traditions, feared disintegration and the loss of national entity. The society, which really drew in and amalgamated several societies and smaller groups, was formed with the definite object of maintaining the integrity of the French Canadian race, its character, customs and ideals. It was to endeavor to preserve as it existed a French Canada threatened with annihilation through absorption.

Though any danger of this coming about is now recognized to have definitely passed, and French Canadians today retain all that was theirs when the British flag supplanted that of France upon Canadian soil, and dwell on the most cordial and harmonious terms with their English neighbors, the national feast day is celebrated in the same manner as generally every year, though the significance of the observance has changed.

On the twenty-fourth of June every city, town and hamlet of Quebec is *en fête* and more than a million people in the province unite in public attestation of race and religion. In Montreal alone, which it is strange to think, is, with the exception of Paris, the largest French-speaking city in the world, one hundred thousand people or so every year participate in public ceremonies and processions. Joining with them are another hundred thousand sons and daughters in the New England States who on this day look back with yet greater tenderness to the homeland they never forget. About this time the trains into Quebec province carry native sons from many parts of Canada and the United States who come back for the annually recurring and peculiarly significant old home day.

In the emotional life of Quebec country and religion go naturally together. The religion of the province seems to its inhabitants to spring from the native soil and to have its roots deeply embedded there. The many localities of French Canada redolent of the romance of a stirring and honorable political history are interspersed with so many shrines and places of devout pilgrimage that they have become one in pride and veneration. In the French Canadian soul sentiments religious and patriotic are so blended as to find the same utterance and expression.

So when Quebec has occasion to celebrate, as it does on the feast of St. Jean Baptiste, the manner of ceremonial is a combination of patriotic demonstration and religious observance. Whether the people commemorate an event of political history or solemnize the festal day of some saint of the calendar, the celebration starts from, and centers round, the church. National flags and religious banners float side by side, a song breathing an undying love for Canada may be followed by the low chant of some hymn or anthem. In company with statues of the saints may appear figures of the heroes of old French

Canada, many perhaps little known to the world at large, but immortal in their inspiration to the descendants of the first occupiers of the dominion.

Whilst the motive which originally banded the people of Quebec together to make a national demonstration on the feast of St. Jean Baptiste has largely been forgotten, in the gradual lulling of the apprehensions at first entertained, the essence of the observance is the same in every center of the province. After the morning service at the church the day is given over to general holiday-making, interspersed with much patriotic oratory. The young people are gathered together where they are addressed by French Canadian leaders in all phases of the province's life and inspired with a love and admiration of all that was of the old French regime. At the same time this spirit is revived in those of the older generation. It is a day of reunions, of the gathering of friends and families, particularly in the rural districts. In the larger centers the celebration takes on more ambitious and spectacular form.

In Montreal, where for magnitude the observance reaches its zenith, the outstanding feature of the day is a monster procession. Political and religious societies, labor unions, fraternities of all kinds, schools, and even Indians from the Caughnawaga reserve, after attending Mass at the various cathedrals and churches, come from all corners of the metropolis to merge into one dense human stream symbolic of the strength of French Canada. The procession makes its way through gayly decorated streets lined with many national flags and under triumphal arches bright with banners and flowers. The mayor and civic officials attend in carriages adorned with foliage and all individuals important in Montreal's life are represented there.

The feast of St. Jean Baptiste last year was brought to a conclusion by an event of special impressiveness and beauty, when the foundation was laid for a gigantic cross on the brow of Mount Royal, the lovely eminence overlooking the metropolis, and from which it gets its name. Funds were secured by the *Société St. Jean Baptiste*, which enlisted the assistance of other French Canadian societies and the public generally, to erect this huge emblem of Christianity on the spot where Maisonneuve, the founder of Montreal, three centuries before, had planted a large wooden cross he carried from the shores of the St. Lawrence on the feast of the Epiphany to give thanks for the protection of the newly born village from its enemies.

The erection of the cross proceeded during the summer of 1924 and was completed in the fall. The cross itself is of structural steel on a stone and reinforced concrete pedestal, the total height of the structure being 103 feet, bringing the summit, on which there is a lookout or observatory, to 828 feet above the sea level. The gigantic outline of the cross is fitted with 280 electric lamps, and these for the first time burst into brilliancy on Christmas

Eve 1924, approximately three hundred years since the first cross had been planted there. The wooded crest it surmounts, overlooking the city at its base and the country beyond, is in the main unchanged since that day when Champlain, paddling up the St. Lawrence, found the village of Hochelaga at its base, and moved by its exquisite loveliness, named it in honor of the French king.

On June 24, 1925, the ceremonies which have featured the observance of the feast of St. Jean Baptiste for near-

ly a hundred years will be carried out in the same manner and with the same fervor and enthusiasm. Though the significance of the first celebration has been very largely forgotten the emotion of the people still demands that once a year it make this united expression of pride in, and devotion to, race, language and religion, and opportunity to look back together for one day to the glories of old French Canada. In the heart of the people still lives ever fresh and young, the love of St. Jean Baptiste.

The Great Russian Sphinx

AUGUSTINE GALEN, O.S.B.

RUSSIA has been called the "Sphinx of the East," the monster that keeps guard over secrets and riddles.

During the first years following the revolution it was, indeed, well-nigh impossible to get authentic news from the former empire of the Czars. Then some travelers found their way into Moscow. They told us that at the frontier they entered a train which had all the comfort and cleanliness of pre-war times, departing and arriving with utmost punctuality; that they found a first class hotel at which they were charged moderate prices and where they were able to order a Lucullian meal from a ten-page menu card. They told us of a well-kept and well-trained army, of rising industry and trade that were slowly loosening their Communistic fetters.

Alas, those visitors saw the outward glamour only, like the famous "villages of Potemkin." They did not see the many hungry millions in their depravity. Could the result be otherwise? After abolishing all earthly authority, the new rulers, as during the times of the guillotine in Paris, "abolished" God Himself.

When the orthodox Patriarch Tikhon, upon being taken prisoner, said: "I lay my fate into the hands of God," he received the cynical reply: "God is not known in the Soviet Republic." Those and many other terrible truths are known now. Capt. Francis McCullagh, in his epochal work, and other eye-witnesses, have lifted the veil from the face of the Sphinx. And her features tell us no longer of riddles, but of a frightful fact: of the fight against all belief, of hatred against God, of defiance pronounced against His Commandments, and consequently of a conscious and wilful destruction of the foundation of all culture and Christian morals.

Although the tidal-wave of anti-moral and anti-religious Nihilism met with some resistance, there was no rock to break the onslaught of its waves. About two thousand Orthodox priests and more than twenty bishops were executed as counter-revolutionists. Tikhon was incarcerated until he relented, made amends for his earlier resistance, and promised "improvement." The Orthodox

Church, whose head he was, was shipwrecked in the waters of this deluge of new currents, and out of the wreckage were thrown upon the shores new "churches" which made peace in one form or another with God's enemies.

The Bolshevik erection of a monument to Judas, God's traitor, found ample imitation. Alongside the torso of the old Orthodox Church there arose the Living Church, the Apostolic Church, the Free Church of the Workmen, the National Church, the Renaissance Church, and in Ukraina the Autocephalic Ukrainian Church. The latter, unable to find a bishop to join it, created a new hierarchy, thus breaking the apostolic succession which had been, until then, carefully maintained.

Amidst this chaos, amidst the horrors of destruction, there was only a *pusillus grex* which offered steadfast resistance: the Catholic Bishop Cieplak, his martyred Vicar-General Budkiewicz, and his entire clergy. God, filling them with the heroic spirit of the first Christians, wanted to show the unhappy people through their example the only road leading to its salvation.

A drowning man cannot save himself unaided. The news of the death of the priestly martyr, and the heroism of his small band of followers, went forth as a mighty clarion call to all Catholic Christendom. Who other than the guardians of Israel on the Rock of St. Peter, had until late ever thought about that vast mass of more than 100,000,000 Christians of the Near East, standing at the very portals of the Church, almost Catholic, yet separated from us and deprived of the great treasure of grace that would have come to them through the one true Church?

Now that the bloody figure of the Anti-Christ is casting its gloomy shadow, it is high time for us to awaken! Already more than 300,000 innocent Christian children have been torn away from their families to be brought up in hatred of God and without any faith whatever. Are we our brother's keeper, or are we not?

But this is not all: In the enormous territory of the former Russian empire, we are witnessing the destruc-

tion not only of Christianity itself, but of all human culture and morality. Will it end there? What does it mean for all of Europe—nay, for all of the civilized world? In these days of rapid transit and modern inventions, a territory comprising over 120,000,000 inhabitants cannot be completely shut off from the outside world. Already we encounter emissaries of Soviet ideas throughout the world. Their pockets bulging with gold, we find them everywhere trying in every way, through periodicals and otherwise, to propagate their mischievous and anarchistic ideas. Think of it, during the single month of January of this year, 27,000,000 gold rubles were spent by them for this pernicious purpose! Even now, as these words are being written, the fire that had been smouldering in Bulgaria is leaping into flames. Will it end there?

While the internal politics of any other country need not necessarily concern us, we do have a broad human and Christian interest to see to it that the ideals of Christian culture, and the faith in God and God's law—the very foundation of natural and spiritual welfare—shall not be taken away forever from the poor people of Russia who have suffered so terribly during the last ten years. We have a fundamental and eminently vital interest of self protection which compels us to see to it that a people of 120,000,000 souls shall not become a continuous and frightful peril for Christian culture, a plague-center of atheism and revolution threatening to contaminate the rest of the world. For this reason the Catholic Union was founded.

No organization on earth other than the Catholic Union could successfully resist the devilish powers of Bolshevism. If we succeed in leading into the harbor of safety, upon the solid rock of St. Peter, the separated people of the Near East, then we shall have prevented a world catastrophe—and we shall have restored to the fold of our Holy Church 150,000,000 of its children!

The readers of AMERICA already know about the Catholic Union. It is to be an agency in the preparation of an undertaking that, if successful, will mark one of the greatest single achievements in the glorious history of our Church. The Catholic Union, approved and endowed with rich indulgences by the Holy See, plans to accomplish its aims above all through fervent prayer and also through practical work.

Hundreds of priests, belonging to the Near Eastern nations, are to be trained, so that they may preach to the people of their countries the glad tidings of reunion. Under the loving eyes of the Holy Father, they are to study in Rome where they will form the closest possible contacts and relationships with the center of Christianity. It is fervently hoped that at the completion of their studies it will be possible for them to take up the work of reunion in Russia itself.

In the meantime, a wide field is awaiting their work. They must care for hundreds of thousands of Russian

refugees, many of whom are living in dire distress in the great capitals of Europe. Their hearts, their good will and their souls can be won through the exercise of Catholic charity.

Other countries of the Near East are waiting for just such priests as the Catholic Union is now training. In Bulgaria, above all, the seeds of reunion have already ripened into the first fruits of the rich harvest which is in sight. Cable despatches from there indicate how very urgently active work is needed.

Few Americans realize that almost 3,000,000 people of Orthodox Faith are living right here in the United States. Few Americans know that the collapse of the Russian Church has caused confusion in their ranks and that here too can be noticed the signs of a longing for "One Fold and One Shepherd."

What a magnificent thing it would be, if the Catholics of America were to take the lead in the international work of the Catholic Union! How beautiful it would be if America were to furnish active workers to the Union; if a great lay-organization could be formed to go into the countries of the Near East, to build schools and to erect welfare centers. If Catholic laymen of America could teach modern agriculture, if they could impart to the children of the Near East practical industrial knowledge in schools that could soon be made self-supporting through instruction in carpentry, tailoring, shoe-making and other crafts.

The Catholic Union offers the greatest opportunity for every Catholic who lends his unstinted support. To delay now might imperil this great cause. Catholic men and women can here help in a telling and effective way, by prayer, work, and money.

Communications and remittances for the furtherance of this work can be sent through AMERICA to those interested in the development of this important undertaking.

Miss America Goes Abroad

ELLA M. E. FLICK

IN the days of sailing ships, when to cross the ocean was a long hazardous adventure, Americans were not such conspicuous travelers abroad. With the developments of modern times Europe has been well named the "playground of America." The summer months especially are considered going-abroad time. From the first breath of spring until the heavy snows of winter, thousands pack their little bags and hie across the seas to exchange greetings with an older world.

Indeed Europe seems still to consider us Young America going home. As always we interest, startle and amuse our foreign relations. On our return we shall be treated, at so much per word, to a glowing description of our sins and shortcomings exhibited while *en tour*. Some of us may laugh, some may frown, at the commercializing spirit of our would-be teachers. Next year, undaunted

by the stings and arrows of friendly criticism, we make up our minds to return to give them further food for thought. We pay for the privilege of giving them the "show" and pay again for the privilege of hearing their comments, and so on *ad infinitum*.

Our good-natured attitude towards the criticism of Europe is based, perhaps, as much upon the conviction that we "have the goods" as upon our saving sense of humor. Few Americans come home without genuine satisfaction that they are Americans and that they can come home. Many feel the call of the Old World. They like to roam its countries, to see its new faces and to hear its strange tongues. Custom, education, family ties all contribute a share to the stirring urge to go abroad. The majority, however, like better to return to their own shores and live and work for their own country.

Our easy-going, strive-to-please politeness makes us very tolerant. Some of us perhaps are "too tolerant." A false human respect added to our good nature may be partly to blame. We overdo the admiring guest role and leave behind us plausible foundations for new and original themes upon "raw America." Little Miss America, setting out on her first trip across the ocean needs special warnings. She is carrying in her two small hands the reputation of American Womanhood.

The American Girl, wherever she goes, receives more than her share of close scrutiny and is always an object of comment. In most cases she is too natural, fun-loving, broad-minded, to pay much attention to such "flattery." She lets England teach her manners, permits France to show her how to dress, and allows all Europe to give her lessons in how to dance and talk and live. Then she comes back home and laughingly relates the story. It is only the too polite, too tolerant little lady who gets harmed by the experience. She takes Europe too seriously. She returns home remodeled, without and within, bent on teaching her sisters just what one ought to do to become European.

The manners and customs of the Old World take her by storm. She secretly wishes father and Jack would wear frock coats and carry a cane to office mornings. She sighs that mother does not care more about tea in the early afternoon. She pictures Aunt Hannah learning to dangle a pince nez on a string about her neck. She hopes, forlornly 'tis true, to introduce the broad A in her own family circle. With a bit of striving maybe perhaps she herself could manage a dog on a leash to take walking in the park. In fevered moments she views her entire household in evening dress sitting down to their family meal.

She forgets that she does not have to go abroad to learn these things. Hundreds of Americans do them. She has not to go to England and France for instructions. They are done at home, in American style, done quietly and unobtrusively. If they were not in keeping with her life and position before she went abroad, why ape them on return?

Early in her tour this gullible, eager-to-be-correct young woman, succumbs to the sense of inferiority and false shame which some Europeans so persistently thrust upon Americans. She learns to keep to herself the fact that this is her first trip abroad. The person to whom she relates the startling fact has perhaps never been outside his own county. She sees by his attitude, however, that he thinks her uneducated and unfashionable not to have seen Europe!

In America others than millionaires go abroad. Others than the socially prominent, the distinguishedly brilliant, the ultra-fashionable cross the ocean. Going to Europe is within the means of most of us. And we go. We consider it an education as well as an amusement. Our summer tourists are not representative of one class or station. Europe does not always sufficiently appreciate this fact. Only the very rich—and the very poor—come to America in vast numbers. Even they think well of themselves if they accomplish this feat once in a lifetime. Therefore they are apt to misjudge and misread the summer flock of sightseers who appear with the first robin and disappear with the first frost.

The American Girl in Europe, who will be found there in greater numbers this year than ever, has a certain loyalty and truth to look to in her travels abroad. It would be too bad if she were to come home robbed of the simplicity and courage and independence that have made her the strangely fascinating creature she is. It were better she stayed at home.

There is nothing to be ashamed of in the fact that one is a little school teacher seeing Europe on her saved-up salary of five years back; that one is a college girl who has never before had more than a week's vacation at the sea; that one is a working girl tied to a small country town, helping to educate younger sisters and brothers.

Naturally she need not relate all this to the first questioner. Neither need she feel obliged to pose as an American heiress, a debutante, or young genius. She need only be her own sweet, natural, American self, a girl out to see the world. Her money, good clothes, gentle breeding may mislead some who will not relinquish the idea that only the chosen few can travel. On such occasions one might be tempted to get romantic, to be a movie star, musician or artist, for the time being, but it is safer to stick to the truth. Any good-looking, clean-cut, strong American girl could assuredly "get away" with a good deal did she so fancy. Our American middle class are a class of which we may be proud. They dress as well as many first class Europeans. They are in most cases as well educated. They have manners and refinement. They could well add a distinguished family-tree, or family-wealth story to their natural history without being easily detected, but it is very foolish and scarcely worthwhile.

Unfortunately some summer tourists think they must uphold the old tale that in America we are all millionaires and that our streets are paved with gold. Some go

abroad with the idea that one need only have a good trousseau, and stick to a good story, to come home with a European husband, a prince or duke by preference. When such a one finds out that her great capture was himself equally good at the incognito game, she is broken-hearted. She had not taken into consideration that for the daughter of a business man one of her own class would have made her happier.

Some summer visitors swing in the opposite direction and figuratively speaking, permit all Europe to wipe their feet upon them. Living in hotels they see only the "upper class" of Europe. In humble abasement they accept these superior beings as representative of all who live across the sea, as high above them as the miles from home. They permit these convincing strangers to tell them all about America, her people, her politics, her religion. Difference to them spells inferiority. Although such would-be-great ones have never themselves seen America they claim the best of everything for their home country.

Spell-bound before such splendor sometimes a girl forgets her loyalty to the land of her birth. She is afraid to tell of her own beautiful rivers, cities, mountains and gorgeous parks back home. She cannot describe our wonderful beaches, hotel service, comforts of travel. She never mentions our home life, simple recreations. Instead she spends her days admiring everything she sees, praising everything she finds, listening to everyone she meets. For the life of her she cannot find courage to say—"But you ought to see America. We do much better there."

She might tell them something of the activity of America—her progress in commerce, education, religion. In her own simple way she could speak of the work of American women and American girls. She might disprove the theory that they live for pleasure, that they are selfish and foolish and vain. She would do well to tell of her part in church, sodality, and welfare work. She could show what we are doing in our clinics, baby-saving stations, day nurseries.

She has no need to hide her views on men, work, pleasure. In most cases they are typical American views. It is this serious side of Young America Europe rarely sees. Oftentimes it would do Europe good to hear about it. She will show all interested onlookers that an American girl *en tour* carries along her conscience and her religion, as well as her courage and independence. Let her take America with her when she goes abroad!

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Dangers of Secular Universities

To the Editor of AMERICA:

The letter entitled "Danger of Secular Universities," by M. W. Knarr, in your issue of May 23, prompts me to write. I agree with him that there is a danger and add that the average Catholic

is so "broad" that he is willing, and, yes, sometimes too willing, to listen to those outside the Fold who claim our learned priests are "alarmists" or "narrow." Their "broadness" is the reason why this country's twenty-five per cent of Catholics is represented in Congress by the liberal total of four per cent Catholic Congressmen. But, in regards to the "facts" concerning the number of fallen-away Catholics at our non-sectarian colleges that M. W. Knarr's friends demand, here are some.

I have two chums with whom I used to go to school and who, before entering "non-sectarian colleges" two or three years ago, were good Catholics. One went to the well-advertised Harvard College and the other to the (State) Massachusetts Agriculture College.

My Harvard friend has studied Catholic philosophy, I will admit, but after delving into Voltaire and several other atheistic philosophers he doubts there ever was a Christ. Because he has not been confined to "Scholastic philosophy" he is of the opinion that his philosophic knowledge is better than "even you priests'." I have not heard of any priests near the college being "confounded." The desire of the students to "hear both sides of the story" is attested to by the persistent rumor that the professor of Catholic Philosophy at that college had "only a handful" of students this past year.

"Evolution," not philosophy, was the Waterloo of my other chum, at Massachusetts "Aggie." With "one of the best courses in biology in the country," it was not long before the theory of evolution was "proved" to him, and other skeptics (Catholics)—as if Catholic writers had not long ago made perfectly clear the distinction between *fact* and *theory* in this matter. After reading the Protestant Hubbard's voluminous works on the subject (and of course on the Church), he admitted that "the Catholic Church is the best Church"—not *the* Church, mind you! Recent correspondence with a professor who is not a stranger there, concerning a remark on Galileo, enlightened me that "although the Church took care of his soul, it no doubt would have burned his body if he hadn't recanted," concerning the well-known "discoveries."

Almost every non-sectarian college has a "Catholic Association." One would naturally conclude that they were to see that Catholic authors had their rightful place in the college library and would strengthen the Faith in their wavering Catholic classmates, but, now, I for one doubt it.

Somerville, Mass.

TIMOTHY G. KEANE.

Priests with Columbus

To the Editor of AMERICA:

In the *Records* of the Catholic Historical Society of Philadelphia, Vol. X., p. 317, there is a learned paper by Rev. Ambrose Sanning, O.F.M.F., in which an item is mentioned that must not be overlooked when there is question of priests on Columbus' first voyage. It is there stated that Marcellino da Civezza notes in his great work, "Storia Universale della Missioni Franciscane," that he himself found, in the public library in Todi in Umbria, a document which reads somewhat as follows:

In this year 1492 Christopher Columbus, a native of Genoa, sailed to India. . . . and among others whom he took in his caravel, we find named Father John Bernardino Monticasteri, a nobleman of Todi, a man possessing great general knowledge and moreover an extensive astronomical experience. This Franciscan was the Father Confessor of Columbus.

The arguments negative to the position of this document have had long possession of the field, and that is nine points of the law; moreover, they are very telling; still this statement may not be ruled out of court unheard; and, until it is explained away, one may not claim as certain that there were no priests on board the Santa Maria when the Atlantic was vanquished by Genoa's glorious son.

St. Louis.

LAURENCE J. KENNY, S. J.

AMERICA

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"America's" New Editor

WITH this issue, the Rev. Richard H. Tierney, S. J., lays down his pen as Editor of AMERICA, and is succeeded by the Rev. Wilfrid Parsons, S. J.

For more than eleven years, Father Tierney guided the policy of this Review. It is not too much to say that he was its heart and soul, so that throughout the country, AMERICA and "Father Tierney" became interchangeable terms. Utterly unselfish and utterly unafraid, he impressed his strong and upright character ineffaceably upon the pages of AMERICA. The lines were not cast to him in pleasant places; from the outset the situation called for, and in Father Tierney received, a man who had something worth saying and was not afraid to say it. In character the gentlest of men, he was a lion in the path of the evil-doer, especially when that evil-doer was an oppressor of the lowly.

At the opening of his editorial career, the dreadful plight of our Catholic priests and people in Mexico engaged his attention. After careful study of the situation, he began that series of articles and editorials, which soon roused Catholics and all lovers of justice throughout the world. Week after week, he pleaded for the persecuted Catholics of Mexico, and in language that seared exposed the hypocrisy of their godless persecutors. The whole story of what Father Tierney accomplished for the Church in Mexico and of what was done to destroy him by the persecutors whom he lashed may not yet be told; suffice it to say that in not one instance was a charge made by Father Tierney disproved, and that the shrewd plots of his opponents came to nothing. On March 17, 1915, in

a Pontifical Brief addressed to the late Cardinal Gibbons, after a tribute of praise for the Archbishops of Chicago and New Orleans, the Bishops of Springfield, Toledo, San Antonio, and Monsignor Kelley, now Bishop of Oklahoma, Benedict XV singled out as "conspicuous for generous participation in the matter" of relief for Mexico, "Our Beloved Son, Richard H. Tierney, of the Society of Jesus, Editor of the Review, AMERICA."

Strengthened by this approbation of the Vicar of Christ, Father Tierney continued his career of militant activity for God and His Church. A mere catalogue of the causes undertaken by him would fill columns. Notable among them were the battle for the little orphans in New York and their Catholic homes in 1916, when forces of which some were misguided and others malevolent, rose up against them; the frank and eloquent presentation of the fight of the Irish people for rightful liberty, a campaign which richly merited the dedication in J. C. Walsh's book, "To Richard H. Tierney, a name spoken with veneration in Ireland"; the defense of the fatherless children in Europe, exposed to the dangers of proselytism from so called American "philanthropists"; and the never-ending battle for the Catholic school and Catholic ideals in education, assailed on all sides by plausible and insidious enemies. The heart and soul of the man carried him blithely through every conflict. No man can love liberty so dearly as the man who also loves the bondage where-with we are in bondage to God and His law. Nor was his influence merely defensive. As the Vicar of Christ afterward wrote, his purpose was to give "a clear and accurate exposition of Catholic principles." On May 5, 1918, Benedict XV addressed to Father Tierney and his associates a letter which will ever be treasured by them, and after the hands that drove their pens have crumbled into dust, by their successors. "You have adhered steadily to your original purpose," wrote the venerable Pontiff, "and in consequence have done much to further the interests of your countrymen, and especially those of the Faith."

"We congratulate you; and We desire that in the future, as in the past, you should continue to render signal service to the cause of Catholicism. It is extremely important to have at hand a norm of thought and action which shall keep before men's minds the precepts of the Eternal Law and not let them be lost sight of in the mad rush after the goods of this life. And so it is Our wish that all who are conscious of this fact should give you every assistance in their power to extend still more widely the beneficent influence of your work."

In treating all topics affecting Catholic activities and Catholic sympathies, Father Tierney strove to give in the pages of AMERICA "a norm of thought and action." Literature, philosophy, sociology, education, and problems of government at home and abroad, continually engaged his attention. With partisan politics, AMERICA neither has nor ever had the slightest affiliation. Politics

in the proper sense, it could treat only when some question touching the Faith, or morals, or the general welfare might be involved. Years before that bane of good government, over-centralization, received any notice whatever either from the press or from our public men, it was exposed and combatted in the pages of AMERICA. The first to point out the menace of the old Smith-Towner Federal education bill, for six years AMERICA fought this menace of centralization with all the power at its command. The relations between capital and labor were studied from many aspects during Father Tierney's editorship. With such vigor and energy were the rights of labor defended that some, both Catholics and non-Catholics, who failed to realize that AMERICA was merely translating into modern language the principles of Catholic philosophy and theology, especially as set forth by Leo XIII, were mildly scandalized, and were inclined with the late Marion Reedy, to rank AMERICA with the foremost of the "radical" reviews. At the same time, AMERICA did not hesitate to expose the false philosophy underlying certain labor movements as well as the short-sighted policy of a few labor leaders. Following the teaching of Leo XIII and the Pastoral Letter of the American Bishops, Father Tierney sought to prepare the way for a permanent industrial peace based upon the lasting principles of justice and charity.

Of all the movements inaugurated by AMERICA that undertaken for the relief of sufferers in Central Europe, especially the suffering children, has perhaps won the largest measure of public sympathy. In July, 1922, Father Tierney was thanked in the name of the Austrian hierarchy by Cardinal Piffl, and by Cardinal Faulhaber, Bishop of Munich, for his wonderful humanitarian work; nor were the touching letters of gratitude received from Anton Lang, the "Christus" of Oberammergau, and from hundreds of orphanages and convents in Austria and Germany a minor testimony. On August 30, 1923, the Vicar of Jesus Christ, Pius XI, who later blessed Father Tierney's work at a private audience, deigned to send to AMERICA a letter, typed by his own hand.

"With all Our heart We bless the weekly Review AMERICA, which with vigilance and timeliness clearly, solidly and concisely, defends, illumines, and propagates the ideas and ideals of Catholicism, in theory and practise, in the realm of thought and of action. We bless in an especial way the work of Christian charity with which the Review has come to the aid of the poor and needy children of Central Europe."

To crown Father Tierney's long service as editor, Pius XI again referred to his work in an audience granted to an international convention of Jesuit editors on May 21, 1925, singling out the efforts of AMERICA in the cause of truth as worthy of special praise.

Under the direction of its new Editor, the Rev. Wilfrid Parsons, S.J., AMERICA hopes that it may be ever faithful to the trust reposed in it by two Pontiffs, and prays that it may be found worthy of a place in the first line of battle for the cause of Christ and His Church.

Punishment as a Deterrent

IN a recent public address Chicago's prosecuting attorney pleaded for the right of the State to protect good citizens by executing convicted murderers. As Chicago leads all the large cities of the country in the number of homicides, punished and condoned, but more usually condoned, the words of the prosecutor express the opinion of an official of wide experience. "The only punishment that will really deter," said Mr. Crowe, "is capital punishment. Criminals have been taught by the State itself that imprisonment for life generally means imprisonment for only a few years and are thus justified in concluding that murder may be made a paying business. You must threaten a punishment that is final, and life imprisonment is not final."

In letters published in this Review, two professors of social science, the Rev. Phillip Burkett, S.J., of Georgetown University, and the Rev. Joseph J. Ayd, S.J., of the Fordham School of Social Service, have expressed opinions in accord with Mr. Crowe's dictum, "You must threaten a punishment that is final." All who have to deal authoritatively with men, soon learn that punishment really deters if it is inflicted and not merely threatened. If threatened but not inflicted, general disorder, as any teacher, gang-leader, clergyman, general, or prison-warden can testify, is sure to follow. Mr. Crowe might have strengthened his position by adding that in this country the murderer in many instances is not even indicted, and when indicted his chances for a short-term sentence are decidedly favorable. Executions are, of course, very rare.

As matters now stand, we have not only abolished capital punishment but also life-imprisonment. The so called "unwritten law" has largely supplanted our statutes and what it omits can readily be supplied by an unscrupulous lawyer. It is not probable that the State will ever formally act to put a premium on crime, but as administered among us the criminal law has exactly that effect.

Mr. Gitlow's Free Speech

AFTER a delay of almost two years the Supreme Court decides that Mr. Benjamin Gitlow was not deprived of any constitutional right when the New York State courts sentenced him to jail. Mr. Gitlow was and is a Socialist, a transparently sincere person, but given to the use of extremely picturesque language in speech and in the press. In 1919, the New York courts, after examining an article appearing in a Socialist journal, concluded that Mr. Gitlow had violated the State law forbidding the preaching of revolution. Mr. Gitlow contended that he had done nothing but exercise his constitutional right of free speech. The Supreme Court now rules that Mr. Gitlow was not using but abusing this right.

The case has elements of interest and importance. Considering the extremes to which the war-time Espionage

Act went, not merely in abridging but in abolishing the constitutional guarantee of free speech, one is inclined to sympathize with Mr. Gitlow. Some day, perhaps, the historian will write the history of that act, and wonder how even the stress of war could bring the American people to tolerate it. Still, it is obvious that no constitutional right is an unlimited right. The line must be drawn somewhere. It certainly was never intended by the framers of the Federal Constitution or of the New York Constitution, that the citizen might say anything he chose to say, and escape responsibility for his utterances. But where shall the line be drawn? The New York law tried to draw it by penalizing public utterances which advocated the overthrow of the Government by violence. In what it permitted and what it forbade the law was in keeping with the dictates of justice and common sense, but Mr. Gitlow's lawyers seemed to claim that what was written by their client had been misinterpreted. On this showing, Mr. Gitlow is a victim of a judicial misunderstanding rather than a martyr in the cause of constitutional free speech.

Speaking for the minority, himself and Mr. Justice Brandeis, Mr. Justice Holmes appears to advance the rule that it is permissible to advocate the overthrow of the State by violence, provided that the overthrow be assigned to some undetermined day in the dim and distant future. The learned Justice also holds that language which is so extreme that sensible men will not take it seriously, can hardly be said to constitute a danger to the Government even though it suggests revolution—which is only another way of stating that every man must be protected in his constitutional right to make a fool of himself. In these days of fanaticism and rule by organized minorities, it is of high importance that the constitutional right of free speech be preserved in its integrity. Yet it is of equal importance to stress the truth that rights imply responsibilities. And that is what the Supreme Court has done.

The Pope, the Comet and Mr. Darrow

A NNOUNCING that he will shortly leave for Dayton, Tennessee, to open "Darrow's Circus," Mr. Clarence Darrow proceeds to give the gaping citizens of New York a taste of his quality. It is sufficient; he qualifies by producing a curiosity which will make his circus worth the price of admission. It is nothing less than a Fifteenth Century Papal Bull, somewhat moth-eaten, it is true, and wrung in the withers, but fully as real as that other monster, the chimera which buzzed in a vacuum and lived solely upon Second Intentions. "You will remember that the Pope issued a Bull once upon a time against a comet," he confided to a reporter of the *New York World*. "But the comet kept on coming just the same. Apparently it had not heard anything about the Bull."

In one respect Mr. Darrow is happy in this learned citation. It saves his consistency; it is of a piece with

his dogmas on philosophy, morals, penology, law, or on any subject which happens to present itself to his mind. In another respect, Mr. Darrow is less happy than the ignorant comet which kept on coming because it had never heard of the Pope's Bull. Had he shared its nescience he would have been saved the blunder of referring to what every informed historian knows to be a fable.

For there never was a Pope who issued a Bull against a comet. Even Dr. Andrew Dickson White was forced to admit this, although he saved himself by asserting that he was sure the story of the intervention of the Pope against the comet was substantially true, because of what Platina had written in his "Lives of the Popes." Unfortunately, Platina, whose exact words are quoted by the late Rev. John Gerard, S.J., in an article in the *London Month* for February, 1907, does not substantiate Dr. White's assertion. Platina's original account, reflecting the opinion fairly common at the time, of the evil effect of comets, was innocent enough, and therefore did not satisfy certain writers looking for another stick to beat the Pope with. Hence Arago writes that "the comet and the Turk were excommunicated"; Hoefer that the Pope tried "to conjure away both the comet and the Turks"; Babinet that "he launched a timid anathema against the comet"; and Draper that "he exorcised and expelled it from the skies" by ringing church bells. Thus did the scientists doctor the facts. For Platina had said nothing of exorcisms or excommunication, but had recounted how when:

A hairy and fiery comet having then made its appearance for several days, as the mathematicians declared that there would follow a grievous pestilence, dearth and some great calamity, Calixtus—to avert the wrath of God—ordered supplications, that if evils were impending for the human race, He would turn all upon the Turks, the enemies of the Christian name. He likewise ordered, to move God by continual entreaty, that notice should be given by the bells to all the faithful, at mid-day, to aid by their prayers those engaged in battle with the Turk.

Here there is no mention of a Bull against the comet or against anything or anybody; much less of that famous "exorcism" of the comet by ringing of bells of which Draper writes in his absurd "Conflict of Science and Religion." Draper and White gave the baseless story currency in this country, and it has been repeated on at least a dozen occasions since the last visit of Halley's comet in 1910.

No doubt "this silly story," as the learned Pastor calls will be repeated again and again by the half-educated. It has as many lives as the Fable of the Wicked Jesuits, the Means and the End, and about as much truth. That Mr. Darrow accepts it as sober fact is an illuminating commentary on Mr. Darrow's claim to pose as an authority in science, history and philosophy. Like the Southern darkey preacher, this great man "knows de unknowable, doos de undooable, and unscrews de unscrutable."

Literature

A Professor's Portrait of Sainte-Beuve*

THE man who, more than any other, made of criticism a creative art, who is the rightful arbiter of the art wherever criticism means more than reviewing, is Charles Augustin Sainte-Beuve. As critic, he was mainly concerned with the cultural impulse behind written words: a biographical critic, so to speak, with a formula that did not prevent him from becoming at his best a paragon of taste, critical open mindedness and form. One instinctively adverts to Sainte-Beuve when dealing either with those persons of circumscribed esthetic tastes who account criticism a symptom of decadence, or with that order of pot-boilers who maintain, as Poe maintained, that the critic has no jurisdiction beyond the purely literary aspects of books.

To write a biography of the critic entails, to be sure, an enormous amount of reading. It likewise exacts a more than ordinary skill in the analysis and re-creation of souls. Sainte-Beuve, the man, and Sainte-Beuve, the critic, stand apart and plead for harmony. One is the man of taste, discovering excellence all the way from Virgil to Racine and forever looking backwards to the days of Louis the Great. The other is the man of clay, thriving mostly in private but branching out into contemporary report as a spiteful and unedifying ogre. Professor Louis Freeman Mott recognizes with a certain praiseworthy broadness all the conditions of the problem. He writes what is perhaps the first "complete" biography of the critic to appear amid the innumerable special works, essays, monographs, portraits, and critical adumbrations that form the literature of Sainte-Beuvisme.

One's impression of this volume is likely to be partly of regrets, partly of uncommon pleasure. Professor Mott is not a stylist. He lacks a strong faculty for organizing details, or perhaps he is a little too eager to include *all* the details. The thorough-going student, concerned with the study of influences, will regret to find that this important phase of biography has been completely overlooked—that Sainte-Beuve who dominates the society of our modern literary portraitists is quite absorbed in the familiar figure who moves in the society of the Hugos, Lamennais, Mme. Récamier, and the saucy little Princesse Mathilde. And yet Professor Mott does several welcome services. He offers much valuable material for an understanding of the critic in his times; he emphasizes the vital critic as against the traditional taxonomist mixing science with letters, and he explodes the fiction, maintained in some quarters, that the pagan effusions of "Les Consolations" reveal Sainte-Beuve as "a devoted Catholic."

In view of Sainte-Beuve's literary importance and of

his contacts with Catholicism, especially in his famous study of the Jansenist community of Port-Royal, one may, as Lord Macaulay would say, "afford some harmless amusement to our readers" by tracing the main features of the portrait offered by Professor Mott.

Sainte-Beuve was born in Boulogne-sur-mer (1804), an irrelevant fact as Brunetière remarks, since he spent nearly the whole of his life in Paris. He was a posthumous child; and coming from an English mother he was entitled to a certain amount of what Mr. Bernard Shaw would call English stolidity. Sainte-Beuve often confessed that he was only half Gallic, but the combination of the English trait with French sensibility marked him more than he knew, for he was a model school-boy, serious, diligent, and what is rather surprising in a French genius, successful. He invaded his dead father's bundle of books before the age of twelve, devouring old left-overs from the eighteenth century, most of them annotated with scattered wisdom from Voltaire. Revolutionary politics were picked up from a visiting journalist named Michaud. Even at that, had he continued under the maternal eye, the English trait might have predominated. But the reward of early diligence came before fourteen, when the youngster descended upon Paris with testimonials of provincial excellence, entered college, and was free to exercise that keen curiosity which makes young France a frequenter of lecture halls, a penitent of liberal father confessors, a dabbler in *omni re scibili*, and an altogether restless, sensitive, rebellious, and tortured spirit.

And the young intellectual almost emerged from the ordeal with nothing to do. On the verge of becoming a physician against promptings, he thought of giving up a course in medicine. Had he not written delicate French verses in the College Bourbon? Let him see the editor Dubois! Dubois is the man! And so to the editor of the famous *Globe* the young man pours out a confession which he never forgot. It appears that Sainte-Beuve was chiefly troubled by "a somber melancholy, a sensual voluptuousness, an imagination excited by the lyric passion of the poets," to which must be added some misgivings prompted by the doctrines of Helvetius and Hobbes. Dubois offered the necessary outlet, and the young writer took up with Lady Glory who introduced him to every important group of his time, turned him topsy-turvy in each, and sent him out again in quest of independence.

Meeting with Hugo, he put his judgment in his pocket and joined the romanticists. Emerging from the depths he took up Saint-Simonianism. Then came Lamennais and his group. At this point, he seems to have reached the high-water mark of his approach to Catholicism and might have gone farther, had not Lamennais split upon the Rock of Peter, the group dispersed, and the drifter

*Sainte-Beuve. By Lewis Freeman Mott. New York: D. Appleton & Co. \$5.00.

himself gathered up into the polite circle of Mme. Récamier. Here it was Chateaubriand and nothing but Chateaubriand—Chateaubriand reading his memoirs to the enchanted ladies of the castle, Chateaubriand breathing out the weird spirituality of René, Chateaubriand lionizing the gallery and sometimes keeping it waiting for effect. Meanwhile, as the critic is getting on the journals, a break with Mme. Hugo, with whom he had been carrying on a sort of hectic Platonism, precipitates a bag-and-baggage flight to Lausanne. This time he is salvaged by the Lausanne Academy and induced to give lectures. "The little, awkward, homely, baldheaded man, wrinkled and oldish, though still young, who chanted in monotonous recitative a series of solid and learned theological and literary essays," was not the sparkling Parisian they had bargained for, but the subject was Port-Royal, and out of it came the central and most pretentious work of his life.

Naturally, Professor Mott devotes a large amount of space to this work. It is one of the few outstanding works of the century which, for reasons readily understood and accepted by all Catholics, found a place on the Index. Sainte-Beuve entered upon his study of the famous Jansenist community with rare critical, though unfortunately non-theological, qualifications. He had insight; he had experience; he was capable of deep sympathy with alien states of soul. He knew what manner of thing Catholicism was: back in his little Boulogne-sur-mer he had conversed, evenings, on the topic with Eustache Barbe, later priest and professor of philosophy. He had associated with Lamennais; been intimate with the sweet-tempered and thoroughly orthodox Gerbet; could distinguish Catholic asceticism from Catholic poetry, and possessed the rare ability to do Catholic research. Thus equipped, he collected and read over 700 volumes on Jansenism, examined reams of forgotten correspondence, squirmed into the most neglected corners of the seventeenth century French thought, and drew upon the history of the entire period to make the blood course through his subject. "There is no life excepting in details," he once wrote. "Port-Royal" is a massive assemblage of details built up into a history of souls ranging through Louis XIV and the court, the Arnaulds and Saint-Cyran, Bossuet and the preachers, Pascal and the Jesuits, Racine and the less famous pupils of the Port-Royal schools. "Beyond question," says Brunetiere, "one of the great books of the century."

Was the work merely a Gargantuan gesture or a knocking at the gates? Professor Mott keeping a shrewd eye to his business admits that Sainte-Beuve lacked the essentials of faith and contents himself with entering a plea of sincerity. It is a difficult question. In the first three volumes the critic is frankly an advocate, even a pious advocate. Like a novice conceiving the idea of a stark Catholicism and despising the ordinary uses of men, he becomes a rigid theologian, draws up five-part analyses of the workings of grace, and warns us against "that

kind of exposition, serious indeed, but external and literary, in which imagination and curiosity have so large a part." Any skilled theologian could have detected the matter that brought the work to the Roman Index. No expert could have detected the Sainte-Beuve of the fifth and last volume (1859) in the Sainte-Beuve of the first (1840). Yet, all the while, the critic was on the other tack, edging away towards extreme anti-clericalism, steadily evolving into the Senator of the Empire who raged furiously against Mgr. Dupanloup.

"Port-Royal" is the dividing line between the young man and the old, between the ardent sympathizer seeking something to believe and the Rhadamanthine critic adjusting his spectacles to deliver judgment. It does not appear that the latter ever gave much attention to matters of faith. Like his great contemporary Balzac, he had rejected whatever impulse he had had to accept Catholic dogma in a mad impulse to be free, and with freedom came the thorn of indifference. After completing "Port-Royal" he calls himself "one of the most fleeting illusions in the bosom of the infinite Illusion." Applying the whip to *zeitgeist*, some years before, he had indicated the stem on which this odd fruit grew: "We wish to understand without believing, to receive ideas after the manner of a clear mirror, without being thereby impelled, let us not say to acts, but even to conclusions."

Readers whose knowledge of the critic is based on the famous "Portraits," "Essai sur Virgile," or any of those sporadic though excellent little addresses such as "De la tradition en littérature," would not find their image of the man ratified in a biographical study. From these works—witnesses to his superb literary taste, written in a style always fresh, always novel, quiet with that roomy quietness which admits of rapidity with grace and does not crowd or force discovery—he appears as the man of balanced temperament, severely regular habits, clubbable amenity, and leisurely study. On the theory that style is "*habitus mentis a cuiusvis natura fluens*," he was doubtless such for five or six hours every day. For the remainder, he was not.

HAYNE R. MARTIN, S.J.

OLD GARDENS

I never see a garden quaint and old
But in my heart awakes a tender thrill,
While to my mind a thousand tales are told
Of sweet old times that lend a witchery still.
Old loves, old joys have left a lasting charm,
Have hallowed these old gardens, made them dear,
Till sight of them will make the heart grow warm
Will bring back visions lost a many year.
I see the children trip down rose-strewn ways,
And lovers whose glad eyes outshone the light,
Although they now are less than wind that sways
The rose, and none remember those eyes bright.
Old gardens, old lost loves, and old lost dreams
Are things of all most dear, are things sublime;
And down the path of life their glory streams,
More bright, more lovely for the wear of time.

GEORGE LAWRENCE ANDREWS.

REVIEWS

Eighteenth Century Studies. By ROBERT BRACEY, O. P. New York: D. Appleton and Co. \$2.00.

Byways are often more interesting than highways. Not, of course, that they are more important. Yet a discursion or ramble by less frequented paths will not seldom make the main road better known and appreciated. Father Bracey's "Studies" follow bypaths, and he points out some instructive things that have not been commonly observed. He introduces the reader to some of Dr. Johnson's Catholic friends, and has Dr. Johnson himself play the role of preacher. He writes a charming account of the Doctor's first book, an abridged translation of the travels in Abyssinia of the Jesuit missionary, Lobo. He makes a bow to our old friend, Alban Butler and to others who have made a place for themselves in literature and history, such as Corsica Boswell, Hannah Moore and Talleyrand. And how many can say who and what was George Psalmanazar? The style is easy, the manner entertaining. All in all, these "Studies" make pleasurable reading.

F. M.

Brazil After a Century of Independence. By HERMAN G. JAMES. New York: The Macmillan Co. \$4.00.

As a comprehensive treatment of the history, past and present, of the great South American republic, this volume cannot be too highly recommended. Its descriptions of the physical and climatic features of the country, of the natural resources, industries and governmental system evidence great care and research. The individual States are treated separately, with a brief summary of their present condition of development. The somewhat encyclopedic character of much of the book withdraws the attention from its charm of style, which is readily apparent in the last chapters on social conditions and on practical information for the tourist's guidance. The author modestly and sensibly shrinks from what he calls the temptation to make generalizations. Unlike some other American writers on South America, his few words on religion are eminently impartial. The work of the Catholic missionaries receives its meed of praise throughout the earlier part of the history. One not uncommon error should be noted: the assertion that Pope Alexander VI, by his Bull of 1493, partitioned the new world between Spain and Portugal, presumably as overlord of the lands to be discovered. As a matter of fact, the only rights given by the Pope were some ecclesiastical rights of patronage. In the demarcation of the land to be discovered, he merely acted as arbiter between the Catholic Kings of the two nations to prevent their having recourse to war for the settlement of their claims. The brief notice given to the revolt of Sao Paulo, the capital of Brazil's most important State, against the central government, which the newspapers featured for several weeks of last year, may seem somewhat inadequate to the curious reader.

H. J. P.

Poets of America. By CLEMENT WOOD. New York: E. P. Dutton Co. \$3.00.

Strangely enough, the history of American poetry has been somewhat neglected. It has been frequently sketched, it has been chronicled in textbooks, and it has been studied intensively in certain more interesting details. But it has never been taken seriously as a continuity nor treated in a scholarly way as a complete whole. Mr. Wood, in attempting a pioneer work, evidences the virtues and the faults common to pioneers. He presents large vistas and discovers new connections, but he fails to map out the territory in proper perspective. The volume lacks an objective measure. It glosses over the New England poets with, literally, a few words and devotes an entire chapter to an unknown Menken and to some unknowns among the modern poets. It catalogues an infinity of poetic names and forgets several very

important poets. While the chronicle is full it is incomplete. In his appraisals of the relative worth of the poets, Mr. Wood is uneven and apparently self-contradictory. If he is serious in his introductory chapter about the three strains he finds in English and American poetry, he cannot consistently apply his theory to the poets he mentions later. He should not find such serious fault with the modern "bedlam" poets, if he praises their counterpart, Whitman, so extravagantly. Mr. Wood is a romantic justly incensed against the Puritan and materialistic strain in our poetry. This attitude is his main norm of criticism. In thought as in style he tends to become exuberant. Strictures of the book come easily; its commendable qualities, however, are many. There is need of just such a book as this, of an historical and critical guide for students of American poetry. While this pioneer volume is a needed and a notable addition to the critical library, it is one that may easily be superseded.

F. X. T.

The Dominican Order in England Before the Reformation. By BERYL E. R. FORMOY, M.A. New York: The Macmillan Co.

The ancient name of Black Friars which still graces many an old time inn or crumbling ruin in England, has a savory medieval flavor about it. Although the great Order of St. Dominic did not come to England until 1216, it immediately made its presence felt, together with the Grey Friars of St. Francis, in the intellectual and religious history of the island. The present work is a good general sketch, well documented. That the source materials have not always been most abundant, as the author mentions in his introduction, explains perhaps the absence of certain intimate and familiar details of Dominican life and activity which would have enlarged interestingly the volume. Nevertheless, the organization of the Order, its daily life, educational and political activities are portrayed. Some of the closing chapters are devoted to the Dominican Sisters. An appendix contains important extracts from the Bulls of Popes and the ordinances of Kings relating to the Order of St. Dominic. Certain things would have been said differently by one more in sympathy with the principles of the Medieval Church, and one misses a chapter or so on the social and religious benefits the presence of the Friars in England conferred upon the people.

P. M. D.

BOOKS AND AUTHORS

De Vos History of Europe.—Attention may be called to the fact that the very substantial volume, "Fifteen Hundred Years of Europe" (Chicago: The O'Donnell Press), by Julius E. De Vos, is a store-house of data relating to the medieval and modern period of European history. Especially handy for ready reference are the "Chronicles" into which the main facts relating to the political history of the different countries are condensed. The many fine charts outlining the genealogies of the great royal houses, given near the end of the volume, are likewise of serviceable and practical import. Taken in its entirety, this book may be freely recommended as a reference work for students of history.

An Admirable Index.—A new unit, "Index Volume" (Herder. \$3.50), has been added to the sixteen volumes of Janssen's famous "History of the German People." This index, containing 431 pages, is as complete as it is handy and practical; it should be purchased by every possessor of the set. The monumental work of Joannes Janssen holds a preeminent place among the classics of its department. It has made itself indispensable because of the full-sided view it gives of the Germany that immediately preceded and followed the Protestant Revolt. Especially does Janssen give what has been up to this time so difficult to find in works dealing with the period, a full exposition of the violence and greed that accompanied the great religious

revolt of the sixteenth century and of the vast injustices that were then committed in the name of religious liberty and reform. He bases his conclusions on documentary proof. Yet Janssen gives not only one side of the picture. The abuses which preceded and in some measure caused the great revolution are set forth accurately and completely.

Shaw Converses With Henderson.—No droller book has been published this season than "Table-Talk of G. B. S." (Harper. \$2.00), a collection of "conversations on things in general between George Bernard Shaw and his biographer, Archibald Henderson." It is extremely difficult to determine whether the book is sheer nonsense or masterly wisdom; that is because Shaw is jester and genius at one and the same time. Mr. Henderson's part of the dialogue is mostly that of querist; when he does discourse, sometimes brilliantly, but more often absurdly, his purpose is to provoke or to flatter Shaw, much as an animal trainer prods or feeds his performer to do his tricks. A complete list of the topics discussed would require a full column of valuable space. The talks verge from the secret of Shaw's longevity to the League of Nations, from the Ruhr to Shakespeare and Socialism, from American films to the economic aspects of the Irish Free State, from Einstein to Eugene O'Neill. On some of the subjects, Mr. Shaw professes complete ignorance; for example, he thinks he has heard the name of Edith Wharton, and suspects that Stuart Sherman was a general. But Shaw usually keeps his tongue in his cheek. Again, this is a droll book; it is probably twaddle.

Catholic Varia.—When the complete history of the Catholic Church in the United States comes to be written, the future historian will be grateful to the zealous local historians who are gathering into permanent form the traditions and facts of the various localities. "Burillville, R. I., and the Catholic Church," written by the scholarly pastor, Rev. T. E. Ryan, contains much valuable data concerning church development in Rhode Island. A similarly important work has been done for the Ohio church by Rev. Edward P. Graham in his "History of St. John's Parish of Canton, Ohio." Both of these books, in addition to their parochial interest, are noteworthy as sources for the general church history of the United States.—Mrs. J. T. Whipple in her booklet, "America's Mission" (Abbey Press, St. Meinrad's, Ind.), declares that American democracy, were it vivified and actuated in its national life by Catholic principles, would easily convert the world to goodness and morality.—In the making of prayerbooks, Father F. X. Lasance is indefatigable. His last compilation, "Let Us Pray" (Benziger. \$0.25), is designed to please those who want the smallest size book that meets the requirements of all ordinary occasions of devotion.—For those seeking material for school and parish dramatics may be recommended "Everyman and The Second Shepherds' Play" (Bruce), by William R. Duffey, and "Tricksy Maidens" (Pustet), by Rev. Andrew Klarmann.—The Paulist Press publishes "The Little Flower," by Rev. Joseph McSorley, "Puritanism in History and Literature," by Rev. Terence L. Connolly, S.J., and "Novena to the Holy Spirit," by Rev. John J. Burke, C.S.P. The Examiner Press, Bombay, reprints "Our Modern Chaos and the Way Out" by Ernest R. Hull, S.J. From the Catholic Truth Society, London, are issued "Vespers" and "The Power House," by Father C. C. Martindale, S.J., "Between Ourselves," by Joseph O'Connor, "Indulgences for Sale," by Rev. Herbert Thurston, S.J., and "Lourdes Pilgrims," by Dr. Mary D. Sheridan.—Of Catholic historical interest is "The Catholic Church in Korea" (Hongkong: Catholic Mission Press), a booklet that tells of the pain and the glory of this Church since 1784.

Spring. Old Wine. Mrs. Harter. Great Pirate Stories. Great Sea Stories. Lifting Mist. The Way of All Earth.

"Spring" (Knopf. \$2.50), the third volume of Ladislav Reymont's four volume epic of Polish life, "The Peasants," is an interlude between the tragedy of "Winter" and what must be a dramatic conclusion in "Summer." For the three books already published develop a narrative that promises to end in a tremendous climax. "Winter" closes with a battle between the peasants and the manor people. In "Spring," as a result of the fight, old Boryna lingers as a living corpse and Antek, his son, is in prison. Although these two dominate the story they are not the actors. They are the motivating force in the hostility that broods and occasionally flares up between the sensuous Yagna and Hanka, who is showing unexpected strength. Reymont writes luridly and realistically of the soul of the peasant and of his lands.

When Austria was dismembered at the end of the war, the old aristocracy found itself enslaved to the profiteers who emerged from the conflict with wealth and power. "Old Wine" (Doran. \$2.00), by Phyllis Bottome, describes this state of affairs with remarkable fidelity. While it portrays the hunger and disease of the war's victims, it relieves the sadness of it all with a pretty love affair. Nevertheless, the prevailing effect is depressing. The author manifestly puts a curse on illicit love. But she has worked in such unsavory material that her book cannot be recommended for indiscriminate reading.

The coming of a woman with a shadowy past into a quiet English community is the theme of "Mrs. Harter" (Harper. \$2.00), by E. M. Delafield. The conflict between the old traditions and ideals with the newer spirit of the moderns is handled brilliantly; it offers a fair target for the satire and irony of which the author is a master. Death is the solution, an unusual feature in the midst of so much fiction that always guarantees a happy ending. This splendid story is surprising in its simplicity of plot and is telling in its characterization.

Joseph Lewis French is an active and, withal, a competent compiler. He offers a second series to both his "Great Pirate Stories" (Brentano. \$2.00), and his "Great Sea Stories" (Brentano. \$2.00). There are seventeen yarns about pirates. Each one of them is dripping with adventure and excitement. Among the authors represented are Jeffrey Farnol, E. Keble Chatterton and others of equal renown. In the collection of sea stories there are narrative and descriptive sketches by Sir Walter Raleigh, Cooper, Melville, Stevenson, Hugo and Dana; John Masfield is the only prominent modern included. It is to be regretted that James B. Connolly, whom Conrad pronounced "the greatest living writer of sea stories," does not appear in the volume. Perhaps he is being reserved for a new series. Mr. French has shown taste and discrimination in the compilation of both volumes.

In "Lifting Mist" (Seltzer. \$2.00), Austin Harrison, the son of the eminent Victorian, Frederic Harrison, studies the adolescence of an English school boy from his twelfth to his seventeenth year. He places insistence on two main factors: the English school system and its failure, the sex-consciousness of a somewhat abnormal boy. The volume may possibly have been inspired by a high motive. But the accomplishment of that purpose is somewhat of a failure.

There is optimism in Edith Barnard Delano's story "The Way of All Earth" (Boni, Liveright. \$2.00). A young married couple separates after ten years of married life. Their ideals and aspirations were antagonistic. When they are apart, they find that their divided courses of life do not run smoothly, and so they unite once again. The philosophy underlying the solution would not work efficiently, it is feared, in real life, since fine generalities never bridge over a crisis.

Sociology

Federal Judicial Power

OF all the vast judicial power of the United States the Supreme Court of the United States has original jurisdiction in only two classes of cases, viz., cases affecting ambassadors, public ministers and consuls, and cases in which a State is a party. In all other cases where the Supreme Court has jurisdiction, such jurisdiction is appellate. It is as an appellate court that the Supreme Court has attained its position of power and dignity, supporting the Constitution and assuring a uniformity of Federal law throughout the nation. Yet, strange to say, the Supreme Court has no appellate jurisdiction, except as is allowed and regulated by Congress.

Article 3, Sections 1 and 2, of the Constitution provides:

Section 1. The judicial power of the United States shall be vested in one supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish. The Judges, both of the supreme and inferior Courts, shall hold their Offices during good Behavior, and shall, at stated Times, receive for their Services, a Compensation, which shall not be diminished during their continuance in Office.

Section 2. The judicial Power shall extend to all Cases, in Law and Equity, arising under this Constitution, the Laws of the United States, and Treaties made, or which shall be made, under their Authority;—to all Cases affecting Ambassadors, other public Ministers and Consuls;—to all Cases of admiralty and maritime Jurisdiction;—to Controversies to which the United States shall be a Party;—to Controversies between two or more States; between a State and Citizens of Another State;—between Citizens of different States;—between citizens of the same State claiming Lands under Grants of different States, and between a State, or the Citizens thereof, and foreign States, Citizens or Subjects.

In all Cases affecting Ambassadors, other public Ministers and Consuls, and those in which a State shall be Party, the supreme Court shall have original Jurisdiction. In all the other Cases before mentioned, the Supreme Court shall have appellate Jurisdiction, both as to Law and Fact, with such Exceptions, and under such regulations as the Congress shall make. . . .

Startling questions immediately press for answer. First: May Congress refuse to establish inferior courts having jurisdiction over cases arising under the United States Constitution, thus preventing any possibility of an appeal thereon to the appellate jurisdiction of the Supreme Court? Second: Can Congress take away from the Supreme Court its appellate jurisdiction over all cases arising under the United States Constitution? We unhesitatingly answer "no" to both questions.

The grant of judicial power to the Federal courts, under the Constitution, differs from the grant of legislative power to Congress. The existence of a particular judicial power is assumed unless limited by the Constitution, whereas the existence of a particular legislative power is denied unless enumerated by the Constitution. The courts have repeatedly held that the Constitution has granted to the Federal courts the entire judicial power of the nation,

including the various matters referred to in Article 3, Section 2, of the Constitution. On the other hand, where Congress has designated and regulated the appellate jurisdiction of the Supreme Court, this affirmative expression by Congress acts as a negation of such jurisdiction in other cases.

The Constitution has expressly vested the entire judicial power of the United States in the Federal courts. The establishment of the Federal courts is mandatory. Congress *must* establish the Supreme Court, and the inferior courts. It is the duty of Congress to do so, and for Congress to refuse would be disobedience to the Constitution and repudiation of its provisions. The Constitution contemplates the establishment of three independent departments of government: the legislative, Congress, to make laws; the executive, the President, to execute the laws; the judicial, the courts, to enforce the laws. Surely no one will contend that recourse to the courts for the enforcement of laws is not an essential part of our governmental system. To say that the Constitution does not make it mandatory upon Congress to establish the Supreme Court and inferior courts, would mean that Congress could destroy the Constitution, under the authority of the Constitution itself.

The Constitution also expressly provides that the three independent departments of government shall be vested, respectively, with legislative, executive and judicial powers. In order to establish those three independent departments of government; in order to maintain their independence as such; and in order to secure the benefits of their independent existence, they must be possessed of the entire grant of their respective powers. Therefore it is not only mandatory upon Congress to establish the Supreme Court and the inferior courts, but Congress is also obliged to vest in those courts the whole and entire judicial power of the United States. At all times the whole and entire judicial power of the United States must be vested in Federal courts, exercising thereunder original or appellate jurisdiction. Congress cannot refuse to provide courts to receive and exercise the entire judicial power, without directly contravening the express provisions and purposes of the Constitution.

While it is true that the appellate jurisdiction of the Supreme Court is confined to such cases, and subject to such regulations as Congress shall determine, yet Congress, when determining and regulating the appellate jurisdiction of the Supreme Court is not absolutely unrestricted and unrestrained. Congress cannot say to the Supreme Court, "We will not allow you any appellate jurisdiction, but we will let you have just the original jurisdiction given to you by the Constitution." Congress was created and exists by

virtue of the Constitution. Any exercise of power on the part of Congress must find authority and justification in that same Constitution. Therefore, any construction of that fundamental law which would seemingly authorize Congress so to act as to prevent the reasonable and contemplated operation of the provisions of the Constitution would be an absolutely unsound and absurd construction.

The position of the Supreme Court as final arbitrator will be treated in another paper.

ROBERT E. SHORTALL.

Education

Testing for Vocations

IT is almost unpardonable reiteration of a universally experienced truth to say that the Catholic school is greatly handicapped in our country to-day by lack of vocations. The need is nation-wide, and the problem is truly serious, both for the present and for the future. It is serious for the present since the workers are carrying too heavy a "load." Even with this, they are far from accomplishing what they desire for the children actually in school and there are thousands of children still unreached. It is serious for the future because health, in many cases is endangered by too heavy a teaching "load." Thus years of labor are being shortened and no compensation can be made for the years to come. To meet the present need is the all but insoluble problem; the future can hardly be considered.

Some educators, viewing the future with none too optimistic an outlook, feel that the solution lies in the preparation of the secular teacher to assist in the parish school. It is hard to see that this is the solution, especially if one's view is from within the school system. Everyone concerned is dissatisfied with the arrangement; the teacher herself because the financial outlook is so unpromising; the pastor, because of the burden placed upon his people; the parents, because they feel the religious vocation to be the greatest asset of the Catholic teacher's life; the child, because he wants a "Sister" for his teacher; and the teaching community, because the secular teacher must always, in spirit, remain without their number. There is only one solution to this problem. We must have vocations. "The harvest, indeed, is great, but the laborers are few. Pray ye therefore the Lord of harvest that he send laborers into his harvest." (Luke X, 2)

This, we say, is the only workable solution. Heaven must be stormed by word and by deed for "laborers" in the vineyard. It is here that we have a constructive hint to offer in the campaign, though as yet an unorganized one, for vocations.

In a recent study of the moral knowledge of chil-

dren (McGrath, "Moral Development of Children"), among others, the following question was asked: "What one action do you consider the best a person can do during life?" The great majority of the answers (from the parish school children) fall under the group of "duties to God." For purposes of further analysis this group of answers was classified under four headings:—(1) religious acts: to pray, to go to church, to attend Mass, to go to Sunday School, to receive the Sacraments, to say "grace;" (2) personal piety: to be holy, to renounce temptation, to reform, to read the Bible, to avoid sin, to convert souls, to love holy things, to be pious, to give good example, to be devout, to go with good companions; (3) worship: to adore God, to love God, to serve God; and (4) follow one's vocation: to be a Religious, to be a priest, to be a Sister, to get married.

The percentages for each of these groups at the different ages are most interesting. At the early ages (6-12) religious acts dominate; in early adolescence this group is rivaled by acts of personal piety which continue high through the 18-year group; worship shows a moderately high percentage (from 10 to 15 per cent) for all years above ten. But it is the last mentioned group—the duty to follow one's vocation—that reveals truly valuable material.

There are many times when figures talk; there are occasional times when they talk with startling force and vigor. The percentages given here are of the latter type. What they say is clear and to the point. In answer to the question, "What one action do you consider the best a person can do during life," a gradually increasing number of children answer, "To follow one's vocation," up to the age of sixteen, when the maximum is reached. Seventeen is marked by a great decline in the manifestation of interest in this question. The actual percentages are as follows:

Age12	13	14	15	16	17	18
Percent6	10	9	11	19	7	4

At sixteen about one-fifth of the children questioned (over one thousand for all of these ages) consider the following of one's vocation in life, the best action they can perform. This answer, let it be noted, is given spontaneously and freely on the part of the child. The only other "best act" than can compare with it from the standpoint of high percentage at sixteen is "personal piety" and this it may be remembered is rather a compound of various pious practises than a single concept.

Now let us scan carefully the figures and see what they do actually say. They say: (1) Interest in vocation is apparent in many children at the beginning of adolescence.

(2) With each year of adolescence there is an in-

crease of interest, up to the age of sixteen.

(3) Sixteen is the age of greatest interest.

(4) Sixteen is the peak of interest, rising suddenly from the percentage at fifteen, and falling even more suddenly at seventeen.

The span of keenest interest as to what vocation the child shall follow is from thirteen to seventeen. If we accept as an educational principle that the natural interests of a child are indicated in his spontaneous answers to general questions, then the pedagogical conclusion follows, that, if we would insure the greatest response to any fundamental idea, it should be presented during the age of natural interest. The study from which this particular question is taken, gives definite evidence that there are such periods. During the entire period of the span of natural interest in the question of vocation, the child should be exposed to remarks, suggestions, even discussion regarding a state of life. These may be incidental to the class work rather than formally introduced. When, however, the children have reached the age of sixteen considerable formal emphasis should be placed on the subject of vocation, with a view to urging each individual to reach a decision. Action will in the great majority of cases be deferred, or rather, it would be better to say that the reaching of the goal of vocation will be deferred, but the inspiration to strive after a definite end will be there. The formative period between sixteen and twenty-five will thus be given motivation, which is most necessary if a successful settlement in life is to be made. Caprice, that arch-destroyer of the work of energetic youth, will be fettered early and with great profit to the individual. The boy or girl at sixteen is earnestly and anxiously interested in making such a plan for his future. Practical experience with children of this age confirms our scientific data here.

Scientific data are being used with marked success in all avocational work, today. Is it not then advisable that we permit them to lend a helping hand in the solution of the greatest problem that must be faced by Religious Communities in America at present? A defense of the use of such data in the solution of our problem, together with a concrete plan of approach to it will be set before the reader in a subsequent article.

SISTER MARY, PH.D.

Note and Comment

Cooperation Turned Into Bolshevism

IN its *Press Bulletin* the Central Bureau of the Central Verein points out a fact to which reference has often been made by AMERICA, namely that even cooperation, as an economic system, must not be regarded as immune from Socialistic and Communistic influences. Instead we must battle to keep it free of them. Everything de-

pends upon the leadership in this as in any other economic movement. Red radicalism has already made isolated attempts to give its color to the movement in the United States, as it has given a decided tinge to cooperation in certain European countries. Thus we find Earl R. Browder in *Cooperation* trying to reduce the formula for a successful cooperative movement to the simple Bolshevik or Socialist prescription: "Struggle between the workers and the bourgeoisie." This is Red radical thought, in Red radical language, applied to a movement which has achieved some of its best results under Catholic influences in the past.

Latin and Greek in American Institutions

DURING the course of the school year that has now drawn to its close, Mr. James F. Abel, of the Bureau of Education, remarked in *School Life* that 940,000 young people were studying Latin in our secondary schools, and 40,000 more were pursuing courses in it at college—a total of almost 1,000,000 who were studying Latin! He found in fact that Latin enrolled more high school students than "all the other foreign language courses combined." We may rather hesitate, indeed, to class Latin among foreign languages. It is a classic language, and in a sense, a world-language. He further stated that 22,500 teachers of Latin were being employed in our secondary schools and that demand for well trained Latin teachers was steadily increasing. In all this it can be seen how modern education, after its long experimenting, is returning to the old Catholic ideals of education. It is interesting to be further informed that one-half the State departments of education are distinctly friendly to Latin, 15 are sympathetic, 7 neutral and only 2 unsympathetic or unfriendly. Greek, of course, occupies a much less important place than Latin in both secondary and college instruction. About 11,000 high-school and 16,000 college students were engaged in this study. Of 609 colleges in the continental United States, 606 will accept and 214 require Latin for admission to an A. B. course, but only 20 colleges require Greek, although 559 are willing to accept it for the same end. These statements are based on the results of the three-year investigation carried on under the direction of the American Classical League.

"Welcome to Austria"

FOR the benefit of visitors to their country, Austrians have formed a *Willkommen in Oesterreich* ("Welcome to Austria") club. It consists, as our Austrian correspondent writes, of ladies and gentlemen of the best Viennese society. Ministers and members of the Government, artists, scientists, directors of museums, etc., have enlisted. The purpose of the organization is to bring foreigners to Austria and to make them feel at home there.

"in a country rich in beauties of nature and art, and whose fine old culture attracts scholars."

The club further wishes to keep foreigners from being exploited by the suspicious elements that are always on the alert to profit by the difficulties of a stranger coming to a country of which he neither knows the language nor the customs. Therefore, the club will recommend trustworthy hotels, restaurants, shops, etc., and supply guides whose competence and reliability it can warrant. Trips will be arranged for the benefit of those who wish to visit the most beautiful spots of the country under favorable conditions and at as small a cost as possible. The club especially wishes to help traveling members of the educated middle classes to avoid needless expense. Thus physicians will be directed to the various hospitals and the experts in their profession. Musicians and other artists will be similarly assisted. The Club's service is free. Its address is: Academiestr. 2, Wien I, Austria.

Luther, Germany and the Bible

IN a recent issue of the *International Book Review* appeared an article on "Getting the Bible into Present-Day English." The writer, Dr. Newton, incidentally remarks that when "Luther stumbled upon a copy of the Bible in the library at Erfurt, it was the beginning of German strength." Of course, we know that Luther's unfortunate revolt was the beginning, not of German strength but of German disunion and disintegration, and so the beginning of the German downfall, as intelligent Germans understand but too well, whatever they may think of Luther. It ended the dreams of German greatness. But there is another aspect to which Mr. Irving A. J. Lawres refers in a communication to the *International Book Review*:

Years ago some of us believed that Luther saved a Bible-starved German people by translating the Scriptures into their native tongue for the first time, but not even an amateur historian believes that any more. The work of scholars, Protestant as well as Catholic, has disproved forever the myth of Luther discovering a Bible, or "stumbling upon a copy of the Bible" at Erfurt in 1503, and giving it to the German people for the first time in their own language in 1534. That mistake, which at one time had wide credence, very largely rests on the authority of d'Aubigné, who, as you no doubt know, wrote a very unscholarly history of the Reformation. Any honest Protestant or Catholic historian will deny this legend of "stumbling on the Bible." Instance "The Dark Ages," by Dean Maitland (a Protestant), pp. 475-6, and 506-514.

Before the first Protestant version of the Bible was printed, there were 30 printed editions of the Bible in German, 19 in Flemish, 26 in French, and, in all, 104 completed printed editions, besides 94 partial editions of the Bible in modern languages. And all these editions before Luther's of 1534. (See Gigot, "Biblical Lectures," pp. 311-312.)

These were printed in various vernaculars and do not include the many editions of the Bible in ancient languages, such as Latin and Greek, and Hebrew, and neither do they include the many manuscripts of the Bible in various languages in possession of the monasteries. How could Luther stumble on a Bible as a priest

when as an ecclesiastical student he had to study at least portions of Holy Writ either in Latin and Greek or in the vernacular, as a part of his preparation for Holy Orders?

One complete version of the Bible was translated by John Rellach, O. P., of Constance, before 1450. This is on the authority of a Nuremberg manuscript (Jostes "Histor. Jahrbuch," 1894, XV, 771, and 1897, XVIII, 133). John Dietenberger gave out a complete version at Mainz in 1534. Luther's first complete edition, it will be remembered, was published in 1545. The names of the other versions can be found in any authoritative history of the Bible.

In the face of 343 editions of the Bible in ancient languages (which men like Luther could read with ease), and 198 editions in modern languages, thirty of which were in German, together with the numerous illuminated manuscripts of the Scriptures owned by the monasteries, one of which was Luther's home, is it not absurd to say that "When Luther stumbled upon a copy of the Bible in the library at Erfurt it was the beginning of German strength"?

So, peace once more to the poor troubled ghost of the old Luther Bible myth that, even in the stark light of day, apparently "will not down"!

Our Catholic Sisters

UNUSUAL tributes have been paid to the Sisters of Humility of Mary after the conclusion of their first year of service at Elizabeth City Hospital, North Carolina. The local *Independent* records special resolutions commending their work drawn up severally by the Board of County Commissioners, the First District Medical Society and the Elizabeth City Lodge No. 856 of the Benevolent and Protective Order of Elks. Thus the Lodge unanimously passed a motion "expressing our sincere and wholehearted appreciation of the excellent and unselfish work being done at the local hospital and to give our moral and sympathetic support." The *Independent* in its leading editorial says:

Far more interesting than the reasons that prompted Dr. Saliba to bring these Catholic Sisters to Protestant Elizabeth City, is the fact that these Sisters have succeeded, where the rest of us had failed, in building up a clean, cheerful, efficient hospital with an organization that has the confidence and support of both the medical men and the people, not only in Elizabeth City, but in all the territory contiguous to Elizabeth City. I have had occasion to look into a good many hospitals in these United States, but nowhere have I found a hospital approximating in cleanliness, orderliness, cheerfulness, beauty and homelikeness our own Elizabeth City Hospital under the Sisters' management. No stark white walls in our hospital, but walls done in restful tints that give the rooms and wards more of an air of a home than a hospital. Not just bare cots and stiff institutional furniture, but coverings and draperies and pictures designed and arranged with the care and skill of true artists and home decorators. That's the Elizabeth City Hospital under the management of Mother M. Agnes and the quiet little Sisters. With excellent food prepared with dietetic skill and care and with faithful and ever cheerful and sympathetic attention to every patient, it only remains for the doctors and public officials to make the Elizabeth City Hospital a great health center.

Such are the most convincing arguments to stultify the silly propaganda of the K. K. K. and other of their ilk.